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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., August 14, 1930

NEW SERIES
VOLUME XXXII. No. 33

A. L. Mays has resigned the pastorate at East Moss Point.

Dr. H. M. King of Jackson is helping in a revival meeting in West Monroe Church, Louisiana.

Pastor R. B. Patterson and family were given a splendid reception in his new pastorate at Calhoun City.

Rev. Mark Lowry, one of our Mississippi preachers, is supplying for the church at Aztec, New Mexico, and the chances are that he will remain in that state.

Arkansas Baptist laymen are called to meet in Little Rock Aug. 28 to discuss the financial situation and adopt plans for completing the debt paying campaign. The situation is very serious with the Baptist work in Arkansas.

D. B. Clapp tells of being asked to conduct the devotional service at the opening of the day's work in a school. One hour was to be given to this chapel exercise. The cheer leader took fifty minutes and the preacher was given eight minutes.

Stonewall Baptist Church in Simpson County began their meeting the third Sunday in July. Brother S. G. Pope preached during the meeting. He delights in preaching the Word of God. The writer was glad for his people to hear the sermons. Some were added to the church by letter.—B. E. Phillips.

Brother S. W. Sproles is this week in a meeting with Pastor J. H. Lane II at Short Creek in Yazoo County. He had brother Elisha Gardner with him in a meeting at Mt. Vernon in Amite County. One was baptized. He also recently held a meeting at Standard Heights, Baton Rouge. There is no church here, but about 25 people dedicated their lives to the service of Christ.

Dr. J. R. Carter assisted Pastor Smith in a fine meeting at Gum Grove, Lincoln County, for five days. There were ten received for baptism. Pastor Estes of Brooksville conducted a Teacher Training class here and led the singing and was of great assistance. Dr. Carter also helped in a good meeting at Glading the week before and is this week in a meeting at Bethel Church, Newton County.

Dear Bro. Lipsey: Your editorial of Aug. 7, page 4, entitled "A Distinction With a Difference", is excellent. I enjoyed it so much that I read it several times. I wish all our people could lay aside religious and political prejudice, read our Record and actively comply with its principles in religion and politics. In my judgment the Kingdom of our Lord would prosper and our country would not suffer. The Lord bless you and yours.—P. A. Haman, Jackson.

Mr. William Lowrey Cooper has resigned as Pastor's Assistant of Calvary Church, Jackson, to be effective Oct. first. He plans to enter the seminary at that time. He will be available to lead the music in two revival meetings between this and October first. He does excellent work.

Brother C. J. Rushing, after spending five weeks in the Veterans Hospital at Muskogee, Okla., has begun his pastorate at Chisholm, Texas. Here he has just closed a meeting, in which the church was revived and three were added to the church. He plans to be in Mississippi part of August and part of September and is available as singer or preacher in meetings.

A resolution passed by the Northern Baptist Convention includes the following: "In view of the omnipresence of the problems arising from interracial relationships in our missionary activities all over the world, and in recognition of the fact that race prejudice existing in otherwise Christian hearts is now seen to be the greatest barrier to the advancement of the gospel of Jesus Christ among men, the Northern Baptist Convention instructs its committee on program for next year to prepare the program around the central theme of interracial relations, so as to help remove our racial prejudices and heighten within us the Christian sense of the brotherhood of all mankind under the one God and Father of us all."

Brother Osmar Jacobs, a Syrian, born in the Lebanon Mountains, held a meeting for three and a half weeks in the southern part of Jackson. He was loaned a lot and got together seats and lights. He reports 59 converted and many reclaimed; fifteen applied for baptism. The evangelist was converted in Vicksburg and attended the Bible Institute. His work is independent, after the order of the early Christians. He believes that two missions can be started in this territory, one on each side of the river. This week he is endeavoring to enlist those who were helped in the meeting. He may be addressed at Vicksburg, care Bowmar Av. Church.

SUNDAY SCHOOL ATTENDANCE

| | |
|------------------------------------|---------|
| Oxford Church | 194 |
| Jackson, First Church | 516 |
| Jackson, Calvary Church | 699 |
| Jackson, Parkway Church | 185 |
| Jackson, East Side | 16 |
| Meridian, First Church | 510 |
| Offering | \$32.70 |
| Okolona Church | 156 |
| Offering | \$7.98 |
| Silver Springs Church, Pike County | 114 |
| First Church, Gulfport | 305 |
| Offering | \$76.90 |
| Brookhaven Church | 530 |

B. Y. P. U. 125

Four additions to church

REGAL DAYS IN RIO

(Ernest O. Sellers)

The Latin-American Baptist Congress is now history. Dr. Truett said of it that he considered it to be one of the most significant Baptist gatherings he had ever attended. Dr. Ray said: "We have been making history. Our children and all of Latin-America will be appraising this gathering and feeling its heart throb for years to come."

Four hundred and twenty-five delegates gathered in the beautiful First Baptist Church of Rio which is an edifice that would grace any front rank city of America and has been made a reality to such a great extent by the aid of Mrs. G. W. Bottoms, of Texarcana. They represented Brazil, Argentine, Uruguay, Chile and Mexico with greetings from every other South American nation. The islands of the Carabean, Cuba and such, were for some reason not represented.

Dr. J. H. Rushbrook, of London, represented the Baptist World Alliance, and the following "from the States" were visitors; Mrs. G. W. Bottoms, of Ark, Mrs. M. L. Jenkins, of Louisiana, Miss Mallory, of the W. M. U., Mrs. Una Roberts Lawrence of the Home Board, and the writer.

The Convention program was comprehensive, the discussions were democratic and the conduct of the delegates truly and typically Baptist. The local missionaries and pastors together with Dr. Soren and his members at the First Church entertained and otherwise looked after matters in a great way.

These sessions were conducted in Portuguese and Spanish, the languages being so very similar that those speaking the one readily understood what was being said in the other language. Those of us who could speak English only were compelled to speak,—and I to sing,—through an "interrupter," a most interesting experience.

It was my privilege while in Rio to speak and to sing for Rev. Petrosky, a native Brazilian, in the Engenho de Dentro Baptist Church, a strictly native organization of about one hundred and fifty members. I also spoke in the "American" church where Dr. Truett spoke one Sunday and which is being led by Rev. A. Moffett, a Scotch Baptist who graduated at the Louisville Seminary and has been a pastor in the state of Indiana, but serving in Rio for a term of two years. I also spoke to a very large rainy night audience at the First Baptist Church of Rio on my last Sunday in the city. I do not know of any church in the home land that would turn out proportionally.

Rio as a world city very much resembles Paris, especially in its architecture, and as for its harbor and Alpine-like scenery, I know of none that can equal or even compare with it. One's stock of adjectives, even as an American, is soon exhausted once he tries to describe it. Its famous Sugar Loaf and Corcovado mountains, the latter surmounted by its ninety foot high statue of the Christ, are world famous; but its drives, its beaches, harbor islands, public parks and beautiful buildings are most entrancing and sufficiently extensive to occupy the time of the tourist for many days. A city of over a million and a half inhabitants, it is truly "no mean city."

There is no sort of North American mechanical contrivance one may not see in Rio; especially has the auto flooded the land and that in spite of the fact that "gasoline" costs about fifty cents per gallon. The "Avenida Rio Branco," the principal shopping and office street, easily takes rank with the principal thoroughfares of any other world city.

But Rio is only the front vestibule to Brazil. The Atlantic coast line of the Republic is as long as from Nova Scotia to Miami, Florida, and the country has at least two states each larger than Texas. Distances and lack of adequate transportation soon impress one from the United States.

My visit last week to Victoria, twenty-four hours by rail north of Rio, was a revelation of how a man can make brick without straw. Brother Reno has done a work in the state of Espirito Santo that is truly a missionary epic and I most

sincerely pray that the Lottie Moon offering next Christmas may be a real help to him and his work, especially that of the school at Victoria. I am in hopes soon to get the English translation of Dr. Bagby's resume of his almost fifty years of work in Brazil and get it to our Southern Baptist Zion; it is indeed a story that is "marvelous in our eyes."

As I am writing I am enroute to Sao Paulo for a week (to see the Bagby's) and then on to Montevideo and Buenos Aires where I will rejoin Dr. Truett, who is at present in North Brazil. Then I go over the Andes to south Chile and work my way back homeward up the west coast. I am to stop for a ten days meeting with Bro. Carpenter at Balboa Heights Church, Panama, and would like the prayers of the brotherhood. Will be home for the opening of the Bible Institute at New Orleans, September 29.

Mailed from Sao Paulo, Brazil, July 9, 1930; grate fires and overcoats very comfortable. Altitudes 2500 feet. Population one million. Commercial Capital of the Republic.

—BR—

CONCERNING THE EDUCATION COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

—O—

Dr. F. M. McConnell, Editor of the Baptist Standard of Texas, wrote recently "Concerning the Executive Committee of the Southern Baptist Convention. He believes some changes ought to be made in the duties of the committee and that the number on the Committee should be limited to twenty-one. At present there are thirty members, one representing each state and about twelve at large. We publish below the suggestions of Dr. McConnell.

—O—

Concerning the Executive Committee of the Southern Baptist Convention

(Parts of the by-laws of the Convention used are not set off by quotation points.)

The views expressed in this editorial are the result of very deliberate, earnest thought given to the subject for months. The time has come when a sense of duty compels expression. The writer hopes that if he is wrong his error may be seen by all others at once, and that he himself may soon see it and be able to conscientiously change his mind.

The writer believes that there ought to be some changes in the functions of the Executive Committee and that the changes ought to be made before the committee is so loaded with duties that the changes would be more difficult. If it is done it ought to be done next May. If changes are needed they ought to be thoroughly discussed beforehand so that they may be fully understood.

It is keenly regretted by the writer that the proposed changes affect the position of his good friend, Dr. Austin Crouch, whom he has known and admired since Dr. Crouch was a student in Baylor University. But policies should never be shaped by personal friendships. What is best ought to be done; and, if the proposed changes are best, the writer believes that no man in the Southern Baptist Convention would more heartily approve them than would Dr. Austin Crouch, should he be convinced that they are best.

It is believed that the committee should not have over 21 members, and the functions of the committee should be limited to the following: (1) To act for the Convention ad interim in matters not otherwise provided for in its plan of work. (2) To have oversight of arrangements for meetings of the Convention with authority to change, if necessary, the time and place of meeting. (3) To act in an advisory way on matters of policy and cooperation arising between the agencies of the Convention, or between agencies of the Convention and cooperating state agencies. (4) To recommend to the Convention an operating budget for the Convention year, and to recommend the percentage of South-wide funds to be allocated to each cause or agency. (5) To hold in trust funds, or property, given or bequeathed to two or more boards or institutions of the Convention pending the legal, economical and equitable distribution of such funds or property. (6) To pre-

sent to the Convention a consolidated financial statement of all the agencies of the Convention. The consolidated statement should show the assets, liabilities, and the debts of the agencies from reports furnished by such agencies. (7) To hold meetings at such times as may be necessary or advisable for the transaction of the business committed to it by the Convention. (8) To make reports of its proceedings to the Convention at each annual session, and to make any recommendations it may desire concerning the affairs of the Convention, or concerning the affairs of the agencies of the Convention.

The Executive Committee should have no authority to control or direct any agency of the Convention. But the Executive Committee should have full authority to study the affairs of the agencies of the Convention, and to make suggestions, when requested by such agencies, to report its findings to the Convention, and to make recommendations to the Convention concerning any matter within the scope of its duties.

The policy of the Executive Committee should not be to accumulate trust funds, or property; but it should turn over to the boards, institutions, or agencies all funds, or property, belonging to said boards, institutions or agencies at the earliest practicable date and encourage each board, institution or agency in providing its own financial support. It should neither receive nor handle any funds of the Cooperative Program, or any other such plan of the Convention; but such funds should go from the states to the boards or institutions. It should not act as an enlistment agency of the Convention or any of its boards, institutions or agencies.

The Executive Committee should elect a president, recording secretary-treasurer, and such employees as it may deem necessary. The compensation of its officers and employees should be fixed by the committee. But no salaried officer or employee of the committee should be a member thereof. The Executive Committee should establish and maintain an office in the city of Nashville, Tennessee, at the headquarters of the Sunday School Board.

The office of the Executive Committee should be maintained as economically as possible. There is no need for a large expenditure. The time has come when every dollar possible should be saved on salaries and overhead and put into the causes and institutions of the Convention. Even the Sunday-School Board and its employees ought to economize stringently so that as much money as possible might be used for denominational promotion.

These proposals are submitted to the churches of the South from a firm conviction that they ought to be adopted in Birmingham next May.

—BR—

Dr. L. L. Gwaltney is back at his desk as Editor of the Alabama Baptist after a few weeks vacation in Virginia.

—BR—

Have you heard anybody pray for rain in the assembly of God's people? This writer has not. He has heard of one or two half hearted starts to pray, but even then no sustained effort or great desire. Is God not only withholding the rain, but even the desire to pray? Is the country suffering for lack of rain; or are we just afraid we may suffer? Have we been brought to a true sense of our dependence on God? We sing, "He sends the sunshine and the rain". Is this the voice of sincere worship, or is it just a raucous noise we are making? Does God mean to rebuke our sin and our unfaithfulness? Does he seek to bring us to repentance and a larger spiritual life? Is he trying to show us how much more valuable are spiritual possessions than material prosperity? There was a fearful drouth in Israel, when the prophet Habakkuk said, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall. Yet I will rejoice in the Lord, I will joy in the God of my salvation".

Housetop and Inner Chamber

Dr. W. M. Bostick is with Pastor G. S. Jarman in a meeting this week at Ruleville.

More than one-fourth of the people in the United States live in cities of over 100,000 population.

About 300 students were in the first semester of the summer school at Mississippi College. About 200 in the second semester.

The face of George Washington cut in the granite at Mount Rushmore, South Dakota, measures sixty feet.

We learn by way of New York that the church at Webb, Mississippi is building a \$14,000 church house with up to date equipment.

Editor T. W. Croxton, of the Baptist Advance, of Arkansas, retired August 1st and the paper is now being gotten out under the supervision of Secretary Thos. D. Brown.

According to the Congressional Record, only three and a half per cent of the men in state prisons in the United States were there for violating the prohibition law.

It is said that seventy per cent of the appropriation made at the last session of Congress was to pay for obligations incurred by war or for military service.

A boy in Kentucky, after sitting nearly 500 hours in a tree, fell 45 feet to the ground and was killed. If he has any parents they should be indicted for complicity in his death.

At Madison Ave. Church, New York, supper is served the young people of the congregation every Sunday evening, just before their devotional and training service.

The American Protestant Hospital Association holds its tenth annual session in New Orleans Oct. 17-20. Dr. B. A. Wilkes, of the Baptist Hospital in St. Louis, is the new president.

Arthur O. Williams, Jr., of Rhode Island, who won the Edison prize scholarship, is said to be a descendant of Roger Williams, who founded the Rhode Island Colony.

Barney Thames has resigned the pastorate at Comanche, Okla., effective not later than Sept. 15. We should be glad to have him back in Mississippi.

Senator Morris Sheppard, of Texas, is as dry as the dryest. His opponent in the race announced himself wet. Sheppard made no campaign. His opponent did. Sheppard was re-elected by a three to one vote.

Brother T. Jeff Eubanks suggests this way to help in having a good associational meeting: Go to the Association with spiritual, cooperative harmony. Pray for the association in all the church meetings before hand.

Brother G. H. Suttle of Jackson assisted Pastor L. I. Thompson in a meeting at County Line Church, Rankin County, last week for four days. There were four added to the church, three by baptism.

Last week brother W. M. Powell was in a meeting at Gooden Lake. Two days before closing they had had 24 additions. Sunday he began a meeting at Isola with Pastor D. L. Sturgis, of Indianola, helping in the meeting.

Dr. Jno. W. Sheppard resigns as president of Rio Baptist College in Brazil, but will continue in the faculty and write some text books. He is succeeded in the presidency by Dr. Alva B. Langston, who has been teaching in the college for more than 20 years.

The Indestructible City is a beautifully illustrated pamphlet giving some account of the city's progress and programs for the future. It is written by Thomas Ewing Dabney and published by the Association of Commerce of New Orleans.

Can't you say a word to your neighbor who is not taking The Baptist Record which will induce him to subscribe for the paper and thus put him in touch with the great Baptist brotherhood and the work of the church?

At Zama there is a progressive, wide-awake group belonging to the B. Y. P. U. The Juniors and Intermediates are doing some splendid work. And a great deal can be said for the Seniors. They are doing much useful and interesting work. The young people are enthusiastic and want to do great things for the Master.—L. D. Wood.

In an exchange we notice criticism of a preacher who took for his text "This is That." We heard F. B. Meyer preach a sermon on that text, a sermon of great power, and it was a strictly legitimate use of the text, showing how pentecost and pouring out of the Holy Spirit fulfilled the prophecy of Joel.

The Baptist Messenger reports that Courts Redford, office secretary of the Missouri Mission Board, becomes president of Southwestern Baptist College of Bolivar, Mo., succeeding J. W. Jent, who becomes head of the department of rural sociology at Union University, Jackson, Tenn.

And now they tell us that fifty years before Marconi, Professor Joseph Henry, of the Physics department in Princeton had an apparatus by which his wife called him to dinner whose working was a simple wireless transmitter. Maybe Solomon was right in saying there is nothing new.

If the digest of letters could in some way be put on a chart or board at the beginning of the district association meeting, it would do much more good than at the close when most people have gone away or are too tired to study it. Give it time to soak in. This is the essential thing in the whole works.

Brother A. J. Linton is just across the line in Louisiana. He had brother W. A. Greene with him in a meeting at Hays Creek, Franklinton, in July. There were 8 added to the church. The two Ferrell brothers preached and sang in a meeting in Bogue Chitto Church. There were 16 additions, 15 for baptism. At Warrenton brother E. E. Sylvest helped him and there were seven additions, six by baptism. This week brother Vernon Ellzey, a Mississippian who has wandered away to New York, is helping him in a meeting at Silver Springs, in Pike county.

We know of no more hurtful scepticism than that which questions or denies the hand of God in the physical afflictions that come upon us. David describes a storm as the "Voice of the Lord", Ps. 29. We are more ready to ascribe the good that comes to us to God. But God speaking through Isaiah says, "I am Jehovah and there is none else. I form the light and create darkness; I make peace and create evil. I the Lord do all these things". Of course if a man doesn't believe that the Lord created all things, he will not believe that God now controls all things. There is nothing we need more to cultivate than the ability of hear the voice of God in the things that are daily happening to us. The very hairs of your head are numbered. No sparrow falls but by the Father's will. If He sends the showers let us bless His Name. If He withholds the rain, let us penitently seek His face. "He causeth His winds to blow and the waters flow".

"If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people: if my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and heal their land". Second Chronicles 7:13,14.

Some brethren are still saying that they don't like to blow their own horn by reporting a good meeting or any other good happening in their churches. Brother, that isn't modesty that is afflicting you. It is a disease. Take one teaspoonful of a verse which says, Whatsoever ye do, in word or in deed, do all to the glory of God.

This must be news by the latest standard, if true. A Mrs. Kingston, of Beaumont, Texas, was bequeathed 1,000 acres of land and \$9,000 in cash by Mr. and Mrs. Henry Hendrix, of Richbourg, Miss., because she had befriended them by doing chores about the house several years ago. Though making her living now with her own hands, she declines the bequest on the ground that she "doesn't deserve it."

At Beulah Church, Weir, C. Z. Hall and Charles C. Moor were together in their fourth annual meeting. They had a Bible reading campaign, and those attending the meeting read 2791 chapters in the Bible. There were seventeen baptized. Brother C. J. Holland has been pastor here for a few months, and under his leadership the people have begun a systematic Bible Study for the year, an outgrowth of interest started in the meeting.

Brother W. E. Lee sends for publication this week an opinion as to the parliamentary right of introducing into a special session of a Convention matters not specifically included in the call for the Convention, the opinion of Dr. Mell. Dr. Mell is a great parliamentarian and his opinion is as good as the best. But let it be remembered that the opinion of Dr. Mell was followed by the president of the Convention until the Convention overruled it. The Convention has a right to set aside any merely parliamentary rule and make its own rule, provided this rule is not forbidden by the Constitution. In this case there is no constitutional inhibition against introducing other matters. "And another thing", the matters introduced were not new, they were things involved in the very matters specifically included in the call. They were not mentioned in the call, but so vitally related to them that they were inseparable.

The trustees of the Mississippi Baptist Orphanage met in Jackson August 7th. They report that the charter of the Orphanage has been changed according to the instructions of the Convention, to bring it into the ownership and under the control of the Convention, and not as heretofore, under the control of a self-perpetuating board of trustees. They will also recommend to the next meeting of the Convention in November a plan for a new Orphanage plant, to be located near Jackson but further from the city than the present plant. The preference is for a location adjoining Clinton, so that the Orphanage school can be close enough to Mississippi to be used as a practice school, possibly in connection with the consolidated public school in Clinton. A committee consisting of Senator W. N. Taylor and Mr. J. M. Hartfield was appointed and authorized to negotiate a lease of 80 acres of the present orphanage property to a company for the development of gas and possibly oil. In all probability this lease will be in effect before this is in print. It provides for one fourth income of the proceeds to go to the Orphanage. This lease also provides for four gas wells. Work on one to begin in 40 days and all to be completed in six months. And in thirty days after this the test for oil is to be made. The location of the Orphanage is already a proven gas producing field, and it is hoped that the orphanage may be amply self sustaining. This however, is in the future. At least for the present, the orphanage needs your constant and liberal support.

Editorials

THE RELIGION OF JESUS

This is an innocent sounding phrase. It is even a pious appearing group of words. It is one of those ambiguous expressions which the liberalistic religionists employ to deceive if possible the very elect. In writing a few weeks ago about "Holding the Form of Sound Words," the editor promised to give at some future time samples of loose speech used by people who play havoc with the great truths of religion by words that may mean one thing or another, or may mean nothing at all.

This is a fair sample of that deceptive policy which uses words which may be innocent to lead people astray. What is meant by the Religion of Jesus? To the faithful believer in Jesus as the Son of God it means the religion which centers in Jesus; of which Jesus is the sum and substance; the religion which accepts him as the Son of God and the only way of salvation; the religion which has at its heart and center the redemption which he purchased for us with his own blood.

But not so with those tricksters with words who are fond of the phrase "The Religion of Jesus." They mean the religious life which he lived, his own personal experiences in discovering the truth and of finding for himself the best way of keeping in fellowship with God, and fit for service among men. Here is a quotation from a recent editorial speaking of Jesus, it says: "He solved fully for himself the whole religious problem; he found a satisfying reality in God as the creative, personal friendly and good Spirit of the universe. He sought and experienced such personal union with God as gave him a sense of full spiritual kinship with God. This union was so intimate that he was conscious of the Spirit of God as his own and spoke of the Spirit so possessed by him as the Holy Spirit. He met the problem of evil in the world by finding ways to overcome evil with good. He devoted his life to doing good. He taught that those who believe in him share the values of his life, find therein the health they need for right living and are forever united to him in personal immortality of the soul."

In such a life Jesus found a satisfying solution of his own religious problem and he recommended his solution to all mankind as universally satisfying."

If this means anything at all, it means that Jesus simply showed us how to live; that if we will adopt his philosophy of life, all of life's needs will be met. There is not one word in all the article from which this is taken, about sin, or forgiveness, or redemption. And yet the article is called "What Christianity Says About Jesus."

For this reason it is an utter misrepresentation of the Religion of Jesus, the Christian religion. He is indeed our example, but if that were all his life had just as well not have been lived. The whole human race is left as helpless as before. But Jesus says he came to give his life a ransom for many. And the true Christian is one who rejoicingly says, To him that loveth us and loosed us from our sins by his blood—to him be the glory and the dominion forever and ever.

If you want the religion of Jesus, the life everlasting, you will find it "proceeds out of the throne of God and of the Lamb."

—BR—

Brother L. C. Grantham held a meeting at Oak Grove, Neshoba county, beginning first Sunday in July. Good crowds and four additions to the church. The second week he was at Pearl Valley. House full in daytime and overflowing at night. There were 44 additions, 40 of them by baptism. The third week he spent at Porterville. Five additions, four by baptism. The fourth week he was with Pastor Boston at Scotland Church, Montgomery County. There were 16 additions, fourteen baptized. This week he is at Providence Church, Neshoba county.

THE CHURCH LAUNCHED ON ITS MISSION

In the second chapter of the Acts of the Apostles we have the account of the church at Jerusalem beginning its divinely appointed task. It is a point of controversy as to when the first church was organized or begun business. A good deal of unnecessary ink and speech has been wasted on this subject. It seems like Topsy to have "just growed." When and where it started may be not an easy matter to determine to everybody's satisfaction. It seems to us that not only the material for it but the nucleus of it was already in existence while Jesus was among them. But he did not wish them to set up in business and begin their full task of evangelism until the Holy Spirit came to direct them. Experiments were made in evangelism and other forms of service while Jesus was with them, but a self governing body with unity and coherence and a world outlook was the product of the Holy Spirit.

Jesus had told the disciples to wait at Jerusalem until they were endued with power from on high. "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses." Of course they knew then but little of what this meant. But they thoroughly believed in the Master and were fully committed to do as he directed. They knew two things that it meant, power to them and a task assigned them. Hitherto they had been sustained in what they did by the personal, bodily presence of Jesus, by his example and the assurance that he was personally superintending their work. But this is not enough, and from henceforth they are deprived even of this. There must be some way in which they may be "strengthened with might in the inward man, that Christ might dwell in their hearts." There must be an inward sufficiency that would take the place of outward inspiration. Jesus had said "It is expedient for you that I go away. If I go not away the Comforter will not come, but if I go I will send him unto you. He will convict the world, and guide you into all the truth."

All the promises with reference to him now have their fulfillment on the day of Pentecost. The disciples had waited and prayed and were now together looking for his coming. All that happened may be summed up in the words "Power" and "Witness," according to Jesus' prediction, "Ye shall receive power, and ye shall be my witnesses." The transformation of the disciples and the acceptance of their task is the accomplishment of this day. The launching by these people of the work for which Jesus came, and which he had entrusted to them, is now at hand. The task is definite and comprehensive, and the preparation for it is complete.

The symbols of these two things are clearly manifest: the sound as of a rushing mighty wind, and tongues as of fire. Here is the evidence of power and the indication of the way it is to find expression. There is no more striking symbol of power in the physical world than that of a rushing wind. Fire is the source of most of the power that we know anything about. By these two things the world's commerce is carried on; and all news is transmitted, intelligence propagated, and all our needs are met. These are chosen as the symbols of the Holy Spirit's presence and the nature and purpose of his work.

Is it possible that we have spent more time in controversy over what is meant by the baptism of the Spirit, and whether or not the baptism of the Spirit was confined to this one day of Pentecost, than we have spent in seeking for ourselves and our churches and endowment of the Holy Spirit? To be sure we ought to have intelligent convictions about these things. But there is one conviction which we all need to have, and that is that there is lacking in the ordinary Christian life and ordinary church today the endowment of the Spirit, the fulness of the Spirit that is needed for the work that is committed to us.

If this is true are we not guilty before God of failure in our tasks? For Peter said, "The promise is to you, and your children, and to them that are afar off, even as many as the Lord your God

shall call." And he quotes the prophet Joel in saying "I will pour forth of my Spirit upon all flesh." And it shall come to pass that whosoever calleth upon the name of the Lord shall be saved."

In one state at least of the Southern Baptist Convention last year, it is said that more than half the churches reported no conversions whatever. In Mississippi there is not an average of one conversion to a sermon. There are thousands of sermons from which no conversions follow. Is this according to the will of God? It is probable that ninety-nine out of a hundred people in our churches make no direct effort to save lost men. Do we not need to get back to Pentecost? In many sections churches are actually going out of existence, the lampstands are being removed. Is this not an indictment of our impotence? Are we contented to continue as we are? Is not confusion in our counsels, due to this spiritual drouth? Where shall the awakening begin?

—BR—

JOINT MEETING OF BOARDS

—O—

On August 6 there was a meeting of the Education Commission and the Executive Committee of the Convention Board held in Jackson to attend to the matters about which they were under instruction of the Convention, namely the issuance of bonds for \$110,000 to meet the present indebtedness of the Education Commission and of Clarke College. There were present at the Education Commission: W. M. Whittington, A. H. Longino, A. S. Bozeman, S. E. Travis, and W. E. Holcomb. Of the Executive Committee were present: R. A. Kimbrough, H. M. King, W. E. Lee, J. D. Ray, J. C. Rimes, J. A. Taylor, and M. P. L. Love. Also present for part of the time, W. N. Taylor, J. T. Carter, W. W. James, and R. B. Gunter.

The resolutions adopted at the Special Session of the Convention at Newton were read. Also correspondence between W. M. Whittington and W. N. Taylor relative thereto. The matter of the bond issue was discussed for a good part of the day. On motion of A. H. Longino the Education Commission unanimously passed a resolution that the Commission issue the bonds in the sum of \$110,000 as directed by the Convention.

The following motion by W. E. Holcomb was also unanimously passed: "The Education Commission hereby authorizes its president to appoint a committee of four including himself to arrange the details of issuance and legality of said bonds. If such committee encounters undue delay for reasons seeming to the Commission to justify the marketing of said bonds, it is hereby agreed that the Education Commission gives evidence of its desire to accomplish the spirit and will of the Convention by agreeing to join, with all the authority we have with the Executive Committee of the Convention Board and the Board of Trustees of Clarke College in borrowing money for retiring pressing obligations of Clarke College arising from past due debts."

The question of legality was referred to a committee composed of S. E. Travis, A. S. Bozeman and A. H. Longino. The preparation of the bonds is referred to the same committee. Later the name of W. M. Whittington was added to both committees pending the issuance of the bonds.

The borrowing of \$20,000 was authorized in order to meet the pressing claims against Clarke College.

—BR—

Under the caption, "Prayer in Industry," in its issue of July 21, Time reports a statement of Mr. John Emmett Edgerton, president of the National Association of Manufacturers, from his address at Evanston, Ill.: "I am proud to say that the morning prayer exercises in my factory have had the finest economic effect. Workers are producing far more goods than before the prayer system was started some years ago. We have made it almost impossible for anyone but a Christian to get a job. We examine applicants for work to see if they have any dangerous ideas. We have been able by that process to keep our plant free of trouble."—Ex.

A BRAZILIAN WELCOME

By T. B. Ray

As our good ship drew into the harbor of Rio de Janeiro, Brazil, after a delightful voyage of twelve days, we saw a large crowd of people standing on the wharf. Gradually individuals in the crowd became differentiated and before long we were able to recognize some of our friends. Practically every South Brazil missionary and some from the North, were there to bid us a hearty welcome. There were present also several Brazilian brethren. Of special note was a committee of about twenty representing the students of Rio Baptist College and Seminary. The welcome was given in the cordial Brazilian fashion, and made us feel we were in the midst of generous friends. We were apprised of a special service of welcome to be held immediately in the Rio College Chapel. We speeded up our passage through the Customs House, and were soon on our way to the College, at which we arrived just in time for the meeting. It makes one feel a bit self-conscious to pass down between two long lines of students who stand at attention to do you honor and express their welcome. But we passed through it all right and found ourselves on the platform facing a great body of students. The greetings from the students were hearty and generous, culminating in the presentation of a gorgeous bouquet of flowers.

The service had a combination of objects. It was designed to express welcome to Mrs. Ray and myself, to have a message from W. C. Taylor of Pernambuco, who held an evangelistic meeting in the college last year in which there were one hundred and fifty professions, and to hear the closing message by Dr. Truett, who had been preaching every day to the students for the preceding week. All of us, including Dr. Shepard, the President of the College, were thoughtful of the evangelistic opportunity and tried to shape our messages accordingly. Dr. Taylor's brief address rang like a bell with gospel truth, and Dr. Truett preached his closing sermon with tender and appropriate grace through the crystalline Portuguese of Taylor Bagby, who acted as interpreter.

Toward the close of his sermon Dr. Truett asked that all in the audience who were trusting Christ as their personal Saviour to raise their hands. The response which swept over the audience was most inspiring, for hands were raised all over the room in such numbers as to give one the impression that every person present was a follower of our blessed Saviour. How our hearts did rejoice in the Lord!

A few minutes later Dr. Truett invited those who would make profession of faith in Christ to come forward. Several came, among whom was a mature student, who up to that time had resisted all appeals. He had indeed shown hostility to the gospel.

His surrender occasioned great joy.

Then occurred a scene we shall never forget. Dr. Shepard invited those who had professed conversion during the meeting to come to the front. Down every aisle they came and stood around Dr. Truett and Taylor Bagby until the number must have reached one hundred. What an hour it was! It was easy for us to dream dreams and see visions of what this great body of young believers might mean in the future evangelization of Brazil. About one hundred and twenty-five young people professed Christ during this meeting of six days held by Dr. Truett in the College. This number added to those converted in the Taylor meeting held early in the year brings the total of professions made in the College during this school year up to two hundred and seventy-five. Surely that school is a great evangelizing center. The response to the gospel here is another evidence of the openness of Brazil to the gospel message.

The welcoming activities were not yet finished. That night we were given a reception by the Seminary students in their building which is beautifully situated atop a hill with a commanding view.

This building is the palace of the old Baron from whose widow we were able to buy the picturesque and spacious college grounds. It seems according to the good providence of God that this Baron should have held this magnificent piece of property in one of the best sections of Rio until we should need it for the site of our great institution for the training of Brazilian young people.

The dinner table, which was loaded with characteristic Brazilian good things to eat, was arranged in the shape of a great "R". After the large number of invited guests were served, came the banquet of speeches. Many toasts were responded to by the guests, but the most impressive speeches of the evening were made by two students. One represented the theological students and the other the young women of the Woman's Training School Department of the College, which is located in excellent quarters near-by. These two young people acquitted themselves so creditably that they made a fine impression. The foreigners present got peculiar satisfaction out of the exhibit of poise and strength shown by these two young students. Likewise, also did we experience great pleasure in noting the competence and dignity with which the master of ceremonies, a theological student, presided.

There are at present sixty theological students in this Seminary. Already more than one hundred have been graduated and sent out into the work. At Pernambuco, where our other theological seminary is located, there are forty students. It requires very little imagination to picture the significance of this fact to our work in the future.

In addition to the Baron's palace is a small dormitory building for theological students, a large dormitory building for college students, a splendid administration building, a great classroom and chapel building, and near-by on a separate campus, a building for girls. It is a magnificent plant capable of furnishing all the space we shall need for developing the institution. There are in all about eight hundred students.

At the first of the welcoming meetings I told them of how Dr. Shepard acquired this splendid plant by faith twenty years ago. He and I had looked at one or two possible sites for the college which was then using rented quarters. We came at last to the gate of the Baron's magnificent grounds, which stretched over much level ground at the foot of the mountain and far up the mountain side. On a prominent bench of the mountain sat the Baron's palace. It was a beautiful place. We stood admiring it and presently Dr. Shepard told me of his dreams about this place. He believed the Lord would give it to us some day for the college. At first it appeared almost absurd to me, but as Shepard talked I realized he was not romancing, but speaking the convictions of faith. It was daring, but why not, thought I, and soon I found myself caught in his enthusiasm. Presently, at his suggestion we pressed into the thicket on the edge of the campus, not more than 150 feet from the spur where Dr. Shepard's residence now stands, and in a prayer of faith took possession in the name of the Lord. Within two years we had acquired the prayer spot, located in a square of about 400 feet. Other sections have been bought from time to time until we hold the magnificent property of the present day. It is a triumph of faith.

First Church of Oklahoma City, T. L. Holcomb, pastor, has adopted plans for educational building, appointed building committee and will push the house to completion.

Pleasant Hill Church in Simpson County had their days of meeting following the fourth Sunday in July. Brother C. E. Welch, an old time friend of the writer, preached. He once lived in Simpson County and preached to several churches in the county. The writer was glad for this church to hear him. More than twenty were added to the church.—B. E. Phillips.

AN OPINION BY DR. JOHN D. MELL

Much has been said about the right of the Convention held in Newton July 15 to consider matters other than those expressed in the call. Perhaps the opinion of Dr. John D. Mell, regarded as the greatest parliamentarian among Southern Baptists, will be of interest to the readers of The Baptist Record. This opinion is in response to a personal inquiry by the writer.

"When a deliberative body is called to meet in extra session, it can not properly consider any matters that are not clearly specified in the call that caused it to assemble. These matters should be so clearly stated in the call for the meeting that every one can understand what is to be considered when the body meets. It is out of order to consider anything at the called meeting that is not so stated in the call. This rule is made to prevent snap-judgment against those who do not care to attend the called meeting for any of the purposes mentioned in the call, but who would attend if they knew matters they were interested in were going to be considered.

"There are two exceptions to this rule:

"(1) Where the call has a general statement in it, that any matters can be considered, in the discretion of the Convention, besides those mentioned in the call.

"(2) Where the Constitution of the body provides that a called meeting can consider anything, regardless of the things mentioned in the call."

—Walton E. Lee,
Recording Secretary.

CLARKE COLLEGE

The following is taken from The Newton Record, published at Newton, the home of Clarke College:

At a meeting of the board of trustees of Clarke Memorial College Thursday, July 31, Dr. John F. Carter was elected president of the college. This is his second term as president. Preparations are under way to open the twenty-third session of the college Tuesday, September 16. With the enthusiastic support of the people of Newton and vicinity and with the hearty co-operation of former students and friends of the college a very successful year is expected. The president and trustees are in negotiation with a number of very strong teachers and in a few days it is hoped that they can announce the strongest faculty that the college has ever had. There has been such a reduction of charges so as to make the work of the college available for boys and girls of limited means. The summer session has been a decided success. More than one hundred and sixty have been enrolled. On Friday, Aug. 15, it is Dr. Carter's plan to celebrate the "Resurrection Commencement." Ten students are to graduate at that time. It is hoped that a very large number of graduates and former students will be present on that occasion.

A PROBLEM IN ARITHMETIC

From what you want \$.....
Subtract what you need \$.....

The remainder is \$.....

You may divide this among benevolences; and the Lord will multiply it as he did the loaves and fishes. You will find this will cancel all denominational debts.

At Grand Bay, Alabama, sixty-eight have been added to the church in a little over a year's pastorate of brother W. M. Fore, and the Sunday School has become standard.

Brother J. E. Byrd was with Pastor J. R. G. Hewlett in a meeting at Bruce in Calhoun County. It was a combination Sunday School training course and evangelistic meeting. There were 31 added to the church.

HIGH TIME TO AWAKE

(Eldridge B. Hatcher)

Ought our denomination—now suffering from spiritual paralysis—to shut its eyes to its condition? Ought it to begin cheering itself with self-congratulations? Is not this our present danger? We are hunting out pleasant facts about ourselves. Is it to ease our conscience and quiet our fears that we may sleep a little longer? Crying peace when there is no peace hastens disaster.

Behold our denomination during recent years with its world missionary program steadily shrinking, with its mission stations being reduced and its missionaries held back from returning to their fields, and our denominational lines being drawn in on all sides, while we remained—and still remain—apathetic and indifferent. Are we waiting for still more threatening symptoms?

"But, we are paying our debts" you say. Of course. The banks demand it, but we are paying them—oh, the tragedy of it—by holding back our mission work and bleeding our mission stations at multitudinous points. Out from our Foreign Mission Board two months ago went its S. O. S. call, but did the call bring Southern Baptists to their feet?

Shall we be blind to the 20th century currents of rationalism, lawlessness and worldliness now cutting at the very roots of our homes and churches and Christian civilization? Shall we continue asleep until the flood sweeps away our best treasures? I know that Christ's cause will triumph in the end and in His own way, but not as handled by us today.

It is not a question as to whether our progress this year is greater than that of last year, but a question as to whether we will awake to the crisis confronting American Christianity. It is no time to be playing with our Christianity, with death busy and eternity staring us in our face, and hostile forces demanding the best that is in us. How terrible to be meeting these forces with our present lackadaisical form of Christianity! Imagine another world war lifting itself before us and we trying to stop the tide with our present type of Christianity.

Look at our Baptist fore-fathers! Look at the early Christians—at the apostle Paul. Oh, it is a crime that we are contented (and even congratulating ourselves) with our present spiritual deadness. Does anyone imagine that those early apostles and disciples would have remained supine and apathetic in conditions such as we have been facing during past months and years and are facing now? Would they not have been set aflame, instead of drawing in the lines of their Master's program, as we are doing. Would they not have taken their lives in their hands and changed a retreat into a charge and a triumph? That is what they did with the Savior's cause in their day. With them it spread like a prairie fire. Christianity meant something to them. People thought them mad. People thought Jesus was mad, also, but who charges Christians today with being crazy in their loyalty for Christ? It almost sets one wild to think of what we, as a people, might be doing today, if we only took our Christianity seriously—as we do our business and our pleasures.

It is not a soothing syrup that is needed, but a resurrection trumpet. The imperious question is: Can Southern Baptists be aroused and can they disentangle themselves from their organization and machinery engrossments sufficiently to face a spiritual crisis in their midst?

Ought not our churches to be called together in their meeting places to face the situation—not the financial situation, not an organization situation. These latter settle themselves when the spiritual is settled. What more vital matter could our district associations consider than this widespread spiritual decadence? Information is not the supreme need of our people now. The vital need now is not that the Boards be given an open track to the churches so that the hearts of our people shall be opened to the work of the boards, but the need is that the hearts of the people shall

be opened to Christ in loving devotion to Him. Right there is the battle ground. Right there lies victory or defeat. Oh, can we concentrate all our forces on that pivotal need?

Other denominations are suffering from a similar spiritual drought. Why minimize, or deny, or excuse it in ourselves?

"Awake, Awake, Awake," is the cry that should be sounded through the South. It is the cry that should ring out from every church bell—from every pulpit. Who can set the cry ringing? There are uncounted spiritual possibilities slumbering within Southern Baptists. Can they be aroused and set free? Who will make the effort? Imagine our pastors and their members hurrying out to their churches, exclaiming "What can we do? Come, let us face the situation as to our condition." Imagine our pastors summoning their peoples to the sanctuary and confronting them with the spiritual crisis, making them—each for himself—face it deeply and calling upon each one to a new surrender—in confession and repentance—and to an endowment from on high.

The Son of God goes forth to war.

Who follows in His train?

THE SCARLET LETTER

The following editorial was in The American Baptist of July 30. It touches upon a subject about which we frankly confess ignorance. But it is one that puzzles and disturbs us. If this is a cross section in present day social conditions, may the Lord have mercy on us and wake us up. Who knows the conditions in which we live? Who can give a message that will stir us out of complacency? Are we walking on the edge of a maelstrom, or a cesspool? Reports of conditions are not assuring. Read and think and pray. And if you have a helpful word, say on.

The following letter, written by a young girl, and published in the "Light," should prove of more than passing interest:

"I smoke, I drink, I play cards for money, I pet. I haven't gone the limit, but only God knows whether I will. My family do not seem to think I am bad. Of course they don't know, or at least they do not appear to know that I do all these things. But are parents deaf and blind? I can't let myself be in church affairs any more. Maybe I am a good girl but I feel bad. I can't pray. Sometimes after an exceedingly wild party I drop on my knees and say, 'O God, forgive us all.' You understand I am not out with a tough crowd. Just the boys and girls of the best families that I was brought up with.

"The thing that puzzles and troubles me is the older people all having faith in us. These preachers standing around telling how fine and good we are! Sometime I'll kidnap one and take him on a party. I'll guess his next sermon would be about sin. And that's what we need.

"Here are some of the questions in my mind: Did my mother do the things I am doing? Did my older sisters? Am I wrong in that I am a bad girl? Is it the way of the world? Shall we go to heaven or to hell following such acts?"

In the light of this letter, and thousands of other of similar import, that could be written, there is little wonder that students of our times fear the utter collapse of our social structure. It is probably true that the indictment contained in this letter, could, with entire truth, be brought against the average society girl. The pity of it all is the fact, that many prefer to shut their eyes to the perilous situation, and calmly content themselves with the statement, that, "young people will be young people." As indicated by this much to be pitied girl, even the preachers deny, or condone this terrible state of affairs. The truth is, not a few of our preachers are directly to blame for this alarming situation. It has come to pass that the prophet in the pulpit, whose duty it is to sound the trumpet gives forth an uncertain sound. Hoping to curry favor with the young people, he stands by, like Paul "consenting," even in the presence of debauchery and adultery. Should this girl, as suggested, kidnap

one of them and take him to a wild party, she may rest assured that he would maintain a dignified silence in this regard. She may even find that she will not have to kidnap him, but to the contrary find that "Barkis is willin'."

We believe that it is quite safe to answer this poor girl's question with the emphatic statement that her mother did not do the things that she is doing. Indeed her mother would have considered herself disgraced had she indulged in such dreadful dissipation. Alas the times have changed, and young men, and the greater the pity young women have changed with them. Oh, the times! oh, the customs! The poor child was right in saying "I can't pray." She was not living the prayers. Her life is according to the "way of the render her degraded life before God will answer prayers. Her life is according to the "way of the world," but not according to the way of heaven. The life she is living is the natural result of an unregenerated life. It is true that not a few of these misguided girls may be Christians, but if so they should turn from their evil ways, and ask God to heal their backslidings. God save; or we perish!

"YE MUST BE BORN AGAIN"

"Except a man be born again, he can not see the kingdom of God", (John 3:3). This is the language of Jesus Christ to Nicodemus, who was the greatest teacher of his day and a member of the Jewish Sanhedrin, a ruler of the Jews. He did not understand how "a man can be born when he is old."

There are millions of people today like Nicodemus was then. They do not know what it means to be "born again". Some of them are like Nicodemus, members of some church. Christ preaching to a church member, saying to him, "Marvel not that I say unto thee, 'Ye must be born again'". (John 3:7).

Why the new birth? What is the need of it to the one who receives it? "Therefore if any man be in Christ, he is a new creature." "Old things are past away: behold all things are become new" (II Cor. 5:17). A once born creature is a child of the devil, a twice born creature is a child of God. That which is born of flesh, is flesh, that which is born of the Spirit, is spirit. This is the way salvation is received, and it comes from God and not by works of man. We do not get the new birth by joining the church, we do not get it by good works, we do not get it by baptism. We get it by repentance toward God, with a godly sorrow for sin, not to be repented of, which enables us to confess our sins to God, "and then accept Jesus Christ, by faith in the pardon and forgiveness of sin".

"He that hath the Son, hath life, he that hath not the Son, hath not life". "If we confess our sins, He is faithful and just to forgive our sins, and cleanse us from all unrighteousness" (1st John 1:9). This is God's way for us to get the new birth, by turning away from sin and asking God to forgive us in Jesus' name. "God be merciful to me, a sinner"! This is the only prayer Jesus taught sinners to pray. The Lord never turned a sinner away, who, humbly offered this prayer. "Come now and let us reason together", saith the Lord. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

When one is born again, he knows it. "Who-soever believeth that Jesus is the Christ is born of God". No Unitarian can be saved because he does not believe that Jesus Christ is the Son of God. We know that whosoever is born of God, sinneth not, but he that is begotten of God, keepeth himself, and the wicked one toucheth him not (1st John 5:1-18). When we are born from above" our names are written in the Book of Life, this gives us a "Passport" into Heaven. But, "Whosoever was not found written in the Book of Life, was cast into the Lake of Fire" (Rev. 20:15).

It is very necessary for us to be "born again", we can then look God in the face, and call Him

"Our Heavenly Father", because we have been "begotten of Him". We are heirs of God, and joint heirs with Jesus Christ, and when we get to Heaven, we will share Heaven equally with Jesus Christ.

It is Heaven for all believers and Hell for all unbelievers. **ARE YOU BORN AGAIN?** If you are, Heaven is your Home, your Eternal Home. If you are in doubt about this, never rest until this doubt is removed. Jesus said: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with Me" (Rev. 3:20).

—Frank M. Wells, "The Soldier Evangelist",
Box 116, Sol. Ho., West Los Angeles, Calif.

WHEN THE "ENDURANCE" TEST STRIKES THE CHURCH

Endurance tests have been raging in this good country, where every freak idea finds enough promoters to push it along. Airplane refuelers, marathon dancers, tree-sitters and others contend for notoriety as they try to outdo their competitors. In order to gain money and a little notoriety, many are willing to endure hardships and even to suffer severely. If church members should enter an "endurance contest" to see what they can endure for the sake of the Gospel, we should hear some wonderful reports from the churches. Pastors would fill the columns of the church papers with reports something like this:

"Rejoice with us. Every cent of our \$50,000.00 church debt is paid, and the mortgage has gone up in ashes! You ask, How was it done? Well, as strange as it may seem, the church members, not to be outdone by the world, put on an 'endurance' test. Brother A. said he could 'endure' to forego that trip abroad which he had planned and gave \$1,500.00; Brother B. said he could 'endure' to use his automobile a year or so longer instead of buying a new one, and gave \$1,000.00; Brother C. said he had just realized \$500.00 profit from the sale of a piece of property and that he could afford to give it to the church, and not to consider that he had 'endured' anything by so doing. Well, these are just a few of the major 'endurers'. When it comes to the little 'endurers', I beg their pardon; they deserve as much credit as the others, only they had less to give, not less to endure—well, they 'endured' nobly. One brother said he could give \$50.00 by 'enduring' to give up a little pleasure trip he had planned; another brother said he could afford to give \$25.00 and postpone buying some things for the house which were really not badly needed; another brother said he and his wife had talked it over together and decided that while things were not at all bright, and the future seemed uncertain, they would 'endure' to cut ten cents from each meal for a year and thus be able to give \$100.00. And so it went on until everybody was astonished at what was being accomplished. When it came to the ladies,—well, they outdid the men. I can't begin to tell you how many things were involved in this sister 'endurance' contest,—the whole of a woman's wardrobe: suits, furs, coats, hats, frocks, etc. They frankly said it was surprising how much could be saved by buying only what they really needed, instead of what they wanted."

This is not a wild flight of imagination. Things similar to these would really occur if church members "endured" for the church what many worldlings "endure" for fame and wealth. And by the way, this word "endure" is a Bible word. Look it up in your Concordance. The Master said, "He that endureth to the end shall be saved." Paul said, "Endure hardness as a good soldier of Jesus Christ", and the Revised Version puts it, "Suffer hardships." With so many church members spending twice as much for the movies as for the Church, it is time to talk about "enduring" something for the Gospel's sake.

—A. B. C.

Jewell H. Kyzar helped in a meeting at Foxworth last week.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability."

How the Plan of Using the Sunday School Organization May Be Scripturally Used in Helping the Churches Finance the Work of the Kingdom

(Continued from last week)

(B) Voluntary pledges.

If the members have been sufficiently taught and trained to give, an Every Member Canvass will not be necessary. A better plan for them would be to ask each member to come to the church and make his pledge voluntarily. If, for any reason, some of the members fail to make their pledges voluntarily, they should at once be seen personally and enlisted, for if they refuse to support the church program they will grow cold spiritually. The church can get along without their gifts, but they cannot get along spiritually without giving. That is, they cannot grow in grace, and in the knowledge of the Lord Jesus Christ, as long as they refuse to contribute to the support of the Lord's program. They need to give, therefore, more badly than the church needs their gifts.

The budget should be printed on the back side of the pledge card, so the members will know how much money is needed, for what it is needed and how the money they give through the church will be used. The following shows the back side of the above pledge card, and also a good form for the budget:

The following is a good, practical form for the pledge card:

It is 3½ inches by 6¼ inches, and can be placed in an ordinary size envelope.

MY CONTRIBUTION TO THE LORD'S WORK
Through the _____ Church,,
_____, Miss.

NAME _____ Phone _____
ADDRESS _____

"Upon the first day of the week (systematically), let every one of you (individually) lay by him in store as God has prospered him (proportionately)." (I Cor. 16:2).

To the Unified Church Budget Each Week
\$ _____ Church Member _____
S. S. Dept. _____ Class _____

I agree to contribute the above amount regularly. If for any reason I cannot do this, I will notify the church treasurer at once.

Each member of the church is expected to cooperate in the financing of the church program as adopted by the church.

(Over)

(C) Tithes and Offerings.

If the members have been taught and trained to tithe, it will not be necessary for them to sign pledges for any definite amount to be given each week. The church can launch her program on the basis of the tithes and offerings of the members and depend upon them to bring their tithes and offerings to church each Sunday.

This is the ideal plan. It is the Bible plan and no church should be satisfied with any other. Even though a church should have resort, for a time, to some other plan, she should keep this plan constantly before the members and lead them to adopt it as soon as possible. It should, however, be remembered that new members are constantly being added to the church, and unless they are properly informed concerning the program of the church and the Bible plan of finances, they will not tithe. It should also be remembered that even though the members understand the church program and the Bible plan of finances, they will not tithe unless they are sufficiently consecrated.

The success of this plan, therefore, in any church depends upon the members being properly informed and consecrated—and this calls for constant and persistent teaching and preaching—teaching the church budget, the various phases of Kingdom work and the Bible plan of finances, and preaching the Gospel which is the power of God unto salvation to every one that believeth.

No matter what plan of finances a church may use, the budget should be itemized as outlined above for the following reasons:

a. It will enable the church to make a more accurate budget.

When the suggested budget is itemized as outlined above, and the amount for each item has beside it the amount that was used for that particular item last year, a more accurate budget can be made.

b. It will serve as a guide for the church in planning her program for the incoming year.

When the suggested budget is itemized as outlined above and each item has beside it the minimum amount that will be needed for its support during the incoming year, the church will know in advance the approximate amount that will be needed to finance all the items in the budget, and can, in advance, revise the budget if necessary.

c. It will serve as a guide to the members in making their offerings.

Some people seem to think that the pastor's salary is the only expense connected with church work. When the budget is itemized as outlined above, the members will know how much money is needed, for what it is needed, and how their tithes and offerings will be used when given through the church.

d. It will enable the church to enlist the cooperation of more officers and teachers.

When the budget is itemized as outlined above, every officer in every department of the church will have a part in making it up, and will naturally be more interested in it than if they had no part in it.

(To be continued)

—BR—

PROGRESS EMERGENCY APPEAL W. W. Hamilton, President

—O—

The Baptist Bible Institute has just passed through one of its periodic emergencies in having to meet the semi-annual interest on its indebtedness on August 1, amounting to over \$9,000. Coming so soon after the meeting of the Southern Baptist Convention, it was not thought wise to make a distress call for the funds to meet the interest, but to borrow such amount as might be necessary until the funds could be secured through methods that shall be put in operation for further presenting the Emergency Appeal as authorized by the Convention.

We found it necessary to use the endorsement of some fine local business men who are on our Board of Trustees in order to get the necessary funds. A note was made on August 1 for \$8,500 to pay the balance not then available. Today, August 7, we were able to pay \$1,000 on the note, reducing the balance to \$7,500.

It is our purpose to keep the brotherhood informed about the progress of our appeal with the hope that we may raise the \$117,000 needed this year in a quiet way among friends who are acquainted with the work and worth of the Baptist Bible Institute in this strategic mission territory.

Announcement will soon be made in the denominational papers about the plan of the Institute to raise one thousand one hundred dollar gifts in cash and pledges to be paid on or before January 15, 1931. In addition to the raising of the one thousand one hundred dollar gifts, we hope to raise seventeen thousand dollars in one thousand dollar gifts. Two of the one thousand dollar pledges and a number of the one hundred dollar gifts and pledges have already been received. These have come without solicitation and before we have thought wise to put in operation the plans as outlined above.

W. M. U.

Ridgecrest Letter

Dear Baptist Girls of Mississippi:

When I start to think of the Y. W. A. Camp Ridgecrest my heart always gets full and my eyes get misty for it has been truly said that Ridgecrest is the gateway to the wonderful, beautiful world of service. The two camps that I have attended have meant more to me than I'll ever be able to express in a lifetime.

The camp is located in the very prettiest section of North Carolina where the ordinary mountain sides look out like cultivated flower gardens and everything seems to speak to you of the beautiful love that God gives to us each day. This year there were 275 girls from the seventeen southern states and the District of Columbia. What a wonderful privilege to know these girls personally like you always get to know people up there. You are one big family and everybody knows everybody else and after one day there you feel as if you had known them always.

To begin the day we had morning watch, each state delegation separately, and these services were led by the individual girls who volunteered to do it. Then our theme talk for the day, which comes right after breakfast, gave us a single thought from nature to think about all day. Next came Dr. W. O. Carver's wonderful message that each girl seemed to drink in and then wait for more. After this we had group meetings in which to discuss Y. W. A. methods and plans. Then the last hour before lunch was given over to Mission Study Classes. I had a class under Miss Margie Shumate from China, who to my mind is doing a work there that God would entrust to only a few. She is the bravest person I know to even undertake the task, but with God's guidance she is doing it wonderfully well. Girls, let's not forget to let her know that we are backing her up, too. There were also classes taught by Miss Pauline White from Brazil, and Miss Emma Leechman, our own Home Mission Board Field Worker.

The afternoons were given over entirely to recreation and what a lot of things we did. I didn't believe I could go to so many places and do so many things in such a short time, trips, hikes, play days, swimming, canoeing, tennis or in fact just anything you wanted to do.

Supper came at six o'clock and you were always ready for it because mountain air and recreation will give you the appetite that everything else would fail to do. My, what good things we did have to eat and sometimes we were found "Sweet-talking" the waitresses for just a little bit more. In the dining room we always seemed to have our biggest contest of the day to see which state could sing the most, and loudest, and cutest pep songs.

Right after supper we had a vesper service down by the little lake and surely God was there. You could always seem to feel His presence as you watched the sun sink behind the peaks and listened to the last songs of the birds and to the wonderful messages that Mrs. W. J. Cox and Mrs. G. J. Rousseau brought us at this time. Each night at eight o'clock we had a very entertaining program that brought us glimpses from every corner of our Southland. Then we were supposed to go to bed but we were always miles behind with our visiting and little chats and all that had to be done.

Girls, if you have half a chance, go to Ridgecrest Y. W. A. Camp just one time and let God speak to you as he does to every girl who goes.

Yours Yoking, Working, Abiding,

—Lorene Clements.

—o—
News from Miss Traylor

At Sea, Thursday Night,
July 10, 1930.

Dear Homefolk:

I thought I would have an opportunity to write while at Marseilles, but we had to get the boat earlier than we knew. We went aboard about

10:30 and sailed at 12. We are having a very pleasant trip on the Mediterranean, the water is smooth and we are having a good rest. We had been going at such a rate everybody was very tired when we settled on board. I don't think there is anything more restful than an ocean voyage. Perhaps I would change my mind if we had rough seas.

Today we passed between the island of Sicily and Italy. It took us most two hours, every minute was interesting. The land looked like mountains rising straight out of the water. In the vales between them were villages. Every little plot had wheat fields or trees that we supposed were orchards. Everybody was on deck the whole time. We will land in Alexandria Sunday morning about six, so we are told, then go directly to Cairo. I can hardly wait to get to the Holy Land; although we have only two days, we are planning to fill them as full as possible. Good night.

Friday morning, 8:45.

I realize you people are still sleeping because our time is about eight hours ahead of you.

As we sail along in the Mediterranean waters with Malta a little southeast of us and Crete northeast, I know we are somewhere near the place where Paul had a wonderful victory in the storm. It is marvelous to realize what power our Father gives His children when we trust Him.

In a way I enjoyed France; it is a beautiful country with its well-tilled fields of grain, vineyards, etc., but the country people look so burdened. I have never seen so many old women doing manual labor. Their faces were so hard. How they need to hear the Master say, "Come unto Me, all ye that labor and are heavy laden and I will give you rest", but instead they go to those dissipated priests and confess but get no peace of soul.

I realize we have many miles between us and I am still going farther away, but I try not to think about it. Some day, some time soon, I will be on my way. I love each of you more and more and realize what you mean to me.

Tuesday, July 22, 1930.

Here we are again on the Mediterranean Sea. Just now we are passing through the Dardanelles. We came aboard the S. S. Lotus last Friday and are due to stay on until next Tuesday. We left it at Alexandria July 13 and it seemed we had lived ages, those five days we were off the boat because we covered so much territory. Will tell you about Egypt later, only I will say this much—one drive through Cairo depressed me so I felt my heart would burst! The hundreds of dirty, begging children, veiled women, men sleeping on the streets in filth made you realize they were as sheep without a shepherd. Will tell you more when I get home.

We first opened our eyes on the country of Palestine Wednesday 15th at 5 o'clock. We didn't arrive at Jerusalem until 9:30. The guides met us at the train and we were soon at the hotel, but because our stay was so short we didn't take time to go to our rooms. One thing we did take time to do was to call for our mail. Thanks to friends, we all received some and read it on the wing. We started out walking through the street called David to Mt. Moriah, the place of the temple. At first I was dumbfounded at the Mohammedan worshipers and was filled with disgust as I listened to the guide tell that this was a sacred place to the Moslems because Mohammed ascended to Heaven from there. Then after thinking I pitied them because they had been led so far away from the teachings of Jesus. In the afternoon, we drove to Bethlehem, Mt. of Olives, Garden of Gethsemane, Bethany, Jericho, river Jordan, the Dead Sea and back to Jerusalem by 7 o'clock. Though we went rapidly, there was a feeling all afternoon that we were on sacred ground. The voice of my Master was very distinct as we drove back that afternoon over those Judean hills and saw the shepherds herding their flocks and saw the sun going down over those hills. The 23rd

Psalms was never more beautiful and Jno. 10th chapter had a new meaning. As we came in sight of Jerusalem or on our way back our driver stopped to put on his coat. We could look down upon the city, from the outside it was beautiful. Our emotions were stirred as we thought of the time Jesus looked down upon the city and wept. How He must weep now over the sin, degradation and servitude that exist in the Holy City. We were most too exhausted to be decent to each other that night, so we were soon off to bed. Next morning we were up at 5 o'clock. I awoke at four, as the people began gathering at the Market Place just outside my room. This was a sight I can't forget. Soon we were on our way to Golgotha. As we were leaving the city at 7 o'clock, again my heart ached at that early morning hour: I found men and women worshipping at the number of shrines established there. I wanted to cry out from the house tops, "He is not here, He has risen".

Soon we found ourselves on our way to Damascus, a 200 mile drive. We passed along by the town of Nob, where David fled from Saul, Samuel's tomb, the village where Mary and Joseph found that Jesus wasn't with them, Jacob's well and town of Sychar near by, Mt. Gerazim and Mt. Ebal, through the Plains of Esdraelon, the well where Joseph was hidden by his brethren. Sherman, Jezreel and Nazareth. One bright spot here is our own little Baptist Church. Our next stop was at Tiberias, on the Sea of Galilee, where we had lunch. We ate fresh fish out of the sea. There were no disappointments here, only we couldn't tarry long enough; it is a beautiful spot. The water is a deep blue and surrounded by mountains of various hues; to my surprise there were no trees. We soon were on our way to Damascus. The views changed constantly and we were tired and speechless as we went on our way. We reached Damascus about 5:30. That evening as I came from dinner I met Mrs. R. L. Harris, Dr. and Mrs. Frank M. Purser and Mary Elizabeth. I didn't stop until I had embraced each of them regardless of sex. After spending the night there, we were ready to leave for Beyrouth, but before leaving we drove through the street called Straight, out the East Gate and around the wall where Paul was let down from the window on the wall. We had 85 miles ahead of us, so we had to be on our way. This drive over the Lebanon Mountains is indescribable, it was beautiful. One disappointment was, I saw but very few cedars. About 10 o'clock we arrived at Beyrouth and went on board the S. S. Lotus. It is a haven of rest after those strenuous days. We will be on board until July 29th, but our journey is filled with interest each day. We have passed along Paul's journey all the way. Must quit. I love everyone of you and will be happy to get home regardless of my interesting trip.

Lovingly,

Fannie Traylor.

WHITE CROSS MATERIAL

Three large cases of White Cross material have been shipped out this past week, from the W. M. U. Office. They are on their way to our Hospital and Clinics in Africa.

The work of packing the cases was strenuous, but it was such a joy that those engaged in it forgot to be tired. How we did wish that every woman in the State, especially those who had a part in sending in a package, could have shared this re-packing pleasure with us. Things needful, new and nice; things that will help our nurses and physicians for many months to come were sent in. It seems that every want was answered. And when we closed the last box with one half dozen feather pillows—well, we were so grateful. Next week we shall give an itemized statement of material.

AND NOW! Will not those dear Societies that wanted to send material but were prevented, will they not help us out by sending a small check to help defray the freight? I know you will, so I heartily thank you.

—M. M. L.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
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East Mississippi Department

By R. L. Breland

Crooked Creek

This great country Baptist church is located seven miles out from New Hebron, Lawrence County. Rev. B. E. Phillips is the much-loved pastor. The annual evangelistic meeting began there Saturday, August 2nd, and closed August 7th. The writer came to help the pastor Sunday and preached till the close. The church held two services in the day time with dinners between.

The crowds were very large, especially on Sunday; practically two houses full this day. It was an orderly crowd, however, and those inside listened attentively. The visitor greatly enjoyed the few days with these fine rural Baptists—the best folks in the world. Many from other communities, most of whom had at one time lived here, came to the meeting.

This is a historic old church. As best as could be found out, it was organized about 1867. Some of the best preachers of that part of the state have served as its pastor. Among its pastors we heard the names of Phelix Meeks, — Douglass, T. D. Bush, Tom Price, J. P. Williams, J. O. Buckley, Richard Drummond, Jack Cranford, N. A. Edmonds and B. E. Phillips, the latter the present pastor. There were possibly others.

Six preachers have gone out from this church, all of them making a mark of distinction in the calling: J. T. Dale of Collins, Jeff Batton, dead, J. O. Buckley of Prentiss, R. D. Stringer of California, J. P. Culpepper of Poplarville, and S. B. Culpepper of Cleburne, Texas. The old Culpepper home-place was pointed out. The houses are all gone and only the sacred memories remain. The old Franklin L. Riley home, just over in Simpson County, was pointed out. F. L., Sr., was long one of the leading citizens of that part of the state, and F. L., Jr., was born there, became one of the leading educators of the South. The old Longino home, which gave our state one of the best governors it has ever had, is just south of New Hebron.

Among the leaders of the church now are the Dampers, Silses, Cliburns, Stephens—everybody is kin to the three latter. W. L. Dampier is a leading deacon, Cabe Cliburn is clerk and Jim B. Dampier is song leader. Uncle Marcus Sutton, the oldest member, 89, and 59 years a member.

Many expressed themselves that the meeting was helpful; that they felt revived and strengthened. Twelve were added to the membership, ten by baptism. Pastor Phillips is greatly loved by his people here. He is a true-blue, Bible-loving, truth-proclaiming Baptist preacher and one with whom it is a pleasure to associate and work. The writer's stay in his home and association with his splendid family,—composed of himself, one wife, and six children ranging in ages from 21 years down to 5 years,—was a delight. Blessings upon church, pastor, family and people. Au revoir, dear folks.

Notes and Comments

While in New Hebron I had the pleasure of preaching to the saints there on Sunday night. They gave attention like they were used to sound doctrine.

On my way home had the delightful privilege of being in the home of Pastor J. P. Williams and wife, at Mendenhall, and attending prayer meeting at D'Lo, where Bro. Williams is pastor also. Had good house. Met Brethren Busby, Kelley, Myrick and a number of sisters. D'Lo has one of the best equipped buildings I have seen in the state in a town near its size.

Rev. J. L. Hughes of Lake was on the train returning from Pleasant Hill, Smith County, where he assisted Pastor Horsely in a good meeting. Bro. Hughes is pastor of Lake, half-time, and Hillsboro, in Scott County, and New Concord in Jasper County.

Rev. W. O. Carter of Bay Springs was in the midst of a great meeting at Goodwater, a great old country Baptist church out in Simpson County, doing the preaching for the pastor.

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Dr. S. C. Culpepper of Wiggins is reported in very poor health. He is a brother of J. P. and G. B. Culpepper, and has a brother at Crooked Creek, A. C. Culpepper, one of the leaders in that good church where their parents were leaders for so many years.

Rev. W. J. Gray lives at Shivers, Miss., and is pastor of Spring Hill Church, Simpson County. He has a son, Rev. Walter Gray, who is serving a group of churches out from Hazlehurst, Miss.

Pastor S. H. Shepherd was assisted last week in his meeting at Spring Hill, near Oakland, by Rev. A. L. Jordan of Sumner. Seven were received for baptism and others by letter.

Rev. S. H. Shepherd of Courtland is assisting Pastor Dan Moulder in a meeting with Concord Church, Smith County, this week. He helped there last year.

The meeting begins at Springdale Church, Attala County, next Sunday. The writer is to assist Brother B. F. Odom.

BOWEN MEMORIAL MISSION

After closing my meeting with the Sharon Church, I am now preaching for Rev. B. H. Ellis, at Bowen Memorial Mission in Jackson County. The congregation is very attentive. This is a Creole neighborhood of high character, because for ten years Bro. and Sister Ellis have labored to elevate them. I am entertained in the home of Prof. Ellis and his wife, and drive six miles to church twice each day. Bro. Ellis is an educated gentleman, and his wife a cultured college graduate. Both teach in the Creole school and Bro. Ellis preaches on Sunday.

They have a fine family. One son pastor of a Baptist Church in Seattle, Washington, two sons and four daughters, in this place, Van-cleve. The children are all highly educated but one 16 year old daughter, who is now in the twelfth grade.

It is a real joy to be in such a noble Christian home.

The meeting is blending into a revival spirit and I am sure the Lord is going to bless us. Pray for us.

—Oscar Harris,
Station A, Gulfport, Miss.

HOME-MADE LYRICS Read the Signs

(By Uncle John)

IN FOLLERIN' our vocations in a thousand differnt lines, there's a task of fust importance in the art of readin' sings; we are put here fer a purpose—an' I reckon it's a crime, if we overlook the guide-posts an' be wrecked afore our time.

You'll allers see a warnin' when the road is bad ahead,—the forked lightnin' indicates the cyclone that we dread. There's alers opportunity fer keepin' out of harm—ef we exercise our jedgment to interpret the alarm....

The man that leaps to safety at the rattle of the snake, will attend

to certain functions when his head begins to ache; he'll know of certain errors in the way a feller lives—for, Natur' is a monitor that never once forgives!

If we dwindle in capacity an' appetite declines, it's a certain gentle warnin' that it's time to read the signs; to ignore the simple warnin' with a shrug of mild disdain, is to wake up in the mornin' in the battle with our pain.

STONEWALL

July 20th-24th, the writer preached in a meeting at Stonewall in Simpson County. This is one of those old country churches with a glorious history. There were large audiences, good attention, two additions to the church, a number who read the daily assignments of scripture, several who agreed to establish the family altar. As is most often the case, the meeting ran according to previously arranged schedule and possibly closed too soon.

Bro. B. E. Phillips of New Hebron, well poised, consecrated, constructive man of God, is pastor. He has served New Hebron and nearby churches for twelve years. He and his excellent family have become a part of the very life of this section. His good work presents a strong evidence of the wisdom of the long pastorate. The visiting preacher is better for having worked with Phillips.

—S. G. Pope.

Blinks. "The undercrust to that chicken pie you brought me was abominably tough."

Waiter. "There wasn't any undercrust to that pie, sir, it was served on a paper plate."—Boys' Life.

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The Sunday School Department

SUNDAY SCHOOL LESSON

Aug. 17, 1930

Saul (A Man of Great Possibilities Who Failed).

Golden Text—Wherefore let him that thinketh he standest take heed lest he fall. I Cor. 10:12.

(From Points for Emphasis by H. C. Moore)

1. **Hope** featured the anointing by Samuel. (1) To the city of Ramah went Saul to call on the last of the judges. The son of Kish, a wealthy Benjamite, he had been sent with a servant in search of some asses that had strayed from home. On their extended journey, which was quite fruitless, they came to the vicinity of Ramah and decided upon a visit to Samuel, the seer. Directed by a group of maidens, they entered the city and soon met the eminent man they were seeking. Meanwhile, Samuel on the previous day had been informed by Jehovah that on this day he would be confronted with a man who would be king of Israel. When, therefore, Saul appeared, Samuel knew at once that he was to be the first of the monarchs among the chosen people. In his first words Samuel set the young Benjamite's mind at rest concerning the straying asses which had now been found. He then announced to him the unmistakable revelation of God concerning the kingship of the nation. With becoming modesty Saul asserted his unworthiness. But there is no doubt that his whole heart responded to the authoritative note in the voice of the aged Samuel. Immediately after their meeting came the public feast with thirty specially invited guests and Saul in the seat of honor. (2) From the city of Ramah went Saul anointed to be the first of the kings. The night following the feast was spent at the house of Samuel. Conversation continued until perhaps late at night and was renewed before the dawn of the next day. Samuel then accompanied Saul out of the city and when the two were alone in the morning twilight, the aged prophet anointed this young man of splendid physique to be the future king over Israel. He then gave Saul three signs to confirm his faith in the prophet's authority and in Jehovah's will concerning him. The new heart a little later attributed to Saul, resulting from contact with Samuel and the direct gift of Jehovah, was not, as we understand, regeneration, but a new capacity for statesmanship and for kingship over Israel.

2. **Hate** inspired the attack of Saul upon David. Within three or four years after the killing of Goliath at least ten attempts direct and indirect were made by Saul upon the life of David: the uplifted spear while David was playing the harp for him; the dangerous honor as captain of a thousand soldiers; the family insult in giving his daughter to another instead of to David; the insidious demand for the

murder of a hundred Philistines before giving his younger daughter to the giant-killer; the handling of difficult diplomacy with Philistia; the open plot for his son or servants to kill David; the perilous wars with David stationed in the heat of battle; the personal assault with the royal spear; the attempted capture in David's house; and the fruitless pursuit of Ramah. But under all this provocation David behaved wisely.

3. **Sorrow** attended the defeat of Saul by the Philistines. The forces of Saul were stationed upon Mt. Gilboa while the Philistines swarmed up the Plain of Esdraelon and over the slopes of Little Hermon. When the combatants joined in battle the fortunes of war favored the haughty invaders. The men of Israel were discomfited and put to utter rout leaving heaps of dead on the fateful field. The enemy pressed hard upon the king and his sons and not without attaining their objective. For three of Saul's sons, including Jonathan, fell on this bloody mount. Saul himself being identified by the foe became the special target of the archers. As the arrows flew thick about him he besought his armor-bearer to thrust him through with the sword and save him from Philistine torture and mockery. When the faithful aide refused the royal order the king took his sword and fell upon it, ending his desperation with death. Thus between the rosy dawn at Ramah and the black darkness on Mount Gilboa stands the "first tragic figure in history."

SUNDAY SCHOOL LESSON

For August 17, 1930

Prepared by Request by L. D. Posey, Pastor
First Baptist Church, Itta Bena, Miss.

The scripture for our lesson study for this date is found in I Sam. chap. 9, verses 15 to 17, 25 to 27; then chap. 10, verse 1; chap. 19, verses 9 to 11; and chap. 31, verses 1 to 4.

You will please follow me as I read from the King James version: "Now Jehovah had revealed unto Samuel a day before Saul came, saying, Tomorrow about this time I will send a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people Israel; the hand of the Philistines: for I have looked upon my people, because their cry has come unto me. And when Samuel saw Saul, Jehovah said unto him, Behold the man of whom I spake to thee! this same shall have authority over my people. And when they were come down from the high place into the city, he communed with Saul upon the housetop. And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop saying, Up that I may send thee away. And Saul arose and they went out both of them, he and Samuel abroad. As they were going down at the end of the city,

Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God.—Then Samuel took the vial of oil, and poured it upon his head, and kissed him and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance?—And an evil spirit from Jehovah was upon Saul, as he went in his house with his spear in his hand; and David was playing with his hand. And Saul sought to smite David to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall: and David fled and escaped that night. And Saul sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him saying, If thou save not thy life tonight, tomorrow thou wilt be slain.—Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons: and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. And the battle went sore against Saul, and his archers overtook him; and he was greatly distressed by reason of the archers. Then said Saul to his armorbearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword and fell upon it."

Introduction

The general subject for our lesson is:

"SAUL, A MAN OF GREAT POSSIBILITIES WHO FAILED."

Saul the son of Kish of the tribe of Benjamin, the least of the twelve tribes of Israel, was the first king of the Jews. He was born and reared in the hill country of Palestine north of Jerusalem. The date of his birth was perhaps about 1125 B.C., and that of his selection to be king about 1102 B.C.

If Saul were living in this age, crazed as the people are over athletics, he would doubtless be idolized, and acclaimed the "World Champion".

Character study, if rightly used, is a fine means of gaining wisdom; and some valuable lessons can be learned from the lives of those who have miserably failed. Saul is one of that class. What message has he for this morally declining age? Let us study and see.

I. Saul's Advantages

Life's success or failure is measured largely by advantages or the lack of them. Many persons have lived, wrought and died upwept and unsung, not for lack of talent, but for lack of advantages to display that talent. In the slums of every city, and in the rural districts of every land, there are countless numbers of boys and girls who are veritable "diamonds in the rough", but who will never have the chance to be polished. Saul was one who had exceptional advantages for polishing.

1. Saul had physical advantages. All people hail a man of fine physique.

In times that test men's powers of endurance, the physically strong have the advantage, and which may be turned into blessings for their fellow men. A physically weak physician, a profession which requires great sacrifices of physical comfort, cannot do for suffering humanity what a strong doctor can. Saul was physically strong, and how he might have used his strength in conquering the enemies round about God's chosen people. Young man, if you are strong, you owe something to your country because of that strength.

2. Saul had moral advantages.

The more strength a Kentucky thoroughbred has, the more damage it can do when that strength is unleashed in a frantic run-away with a carriage filled with pleasure seekers. In like manner the more native

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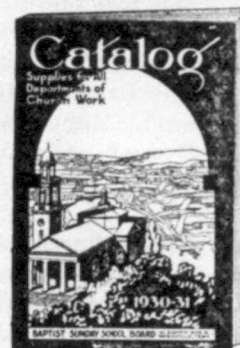
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advantages a person has the more dangerous he is, unless his morals are good. The more beautiful and elegantly attired a lewd woman is, the more havoc she can play. Hags in appearance are not tempting to men.

Saul had the moral advantage of the companionship and instruction of Samuel, the greatest man then living. Fortunate indeed the young person who has the companionship and counsel of men of God seasoned and ripened in the school of experience and observation. The trouble with the present egotistical generation is they have not yet drunk at that deep fountain of experience from which their parents have quaffed, and at which they have washed away their superfluities, and fitted themselves for the counsel of kings elect. The trouble with young people is they know so much that is not true. Had Saul but heeded the wise counsel of God's man, he would not have died a suicide death, and filled a grave of disgrace. May I appeal to the young of our land to seek the companionship and counsel of God's tried and true servants.

II. Saul's Opportunities.

A person's opportunities are largely circumscribed by his advantages. The young man who has been deprived of the advantages of an education can never have the opportunities for usefulness such as the educated have; and since we never know what opportunities may arise, I appeal to all young people to get the best education possible. And in passing may I say that the equal of an university education is within the reach of any young person blessed with good health and sound mind. With present advantages if young people would spend as much time, energy and money in preparing for lives of usefulness as they spend in the passing frivolities of life, what glorious things they might achieve!!

With Saul's advantages came the opportunity of setting up a government under God's direction, and for God, that would have been the glory of the world. Today statesmen might be looking back and studying the methods of government inaugurated by Saul, had he used his opportunities as he should, instead of looking upon his miserable wreck of life and character, and the failure of his government.

Under the present dispensation of grace through Jesus Christ, it is possible for anyone to become a priest and a king unto God. Have you availed yourself of your sacred and royal right? If not, may you do so now by accepting Christ as your Savior.

Among Saul's opportunities was that of ridding his country of her enemies round about her, as well as the extermination of those within her bounds.

The original command of God to Israel through Moses was the utter extermination of the Canaanites with all their objects of worship; also their witches and all such as had familiar spirits and contact with the regions of the devil. Of course to speak of the destruction of witches in this "advanced age" creates a ripple of mirth and a point of the

finger to the head, with the cry of "bugs." But don't be too cock sure. Witches are vile persons who have been incarnated by demons, as vehicles through which to oppose God and his word, and the Lord Jesus Christ, the Son of God, who was born of the virgin Mary, and died on the cross to save sinners; who was raised from the dead at the end of the third day of his entombment, which was Saturday evening as it began to grow dusk; and who is now seated at the right hand of God where he ever liveth to make intercession for those who trust him. Such characters always have been, are now, and will increase more and more as we rapidly approach the end of this gospel dispensation, the times of which are now everywhere manifest to those who have eyes and wisdom to see.

This command of God to cleanse the land had never been obeyed. Saul had the opportunity to do it. Not only so, but the government of God's people in the land he gave them was to be so glorious that it would become a light to the Gentile nations and lead them into the light.

How differently the world's history might read now, had Saul met the challenge of his opportunity with the manhood to execute it. Friends are you ridiculing Saul and heaping anathemas upon his name, but following his steps by failing to use your opportunities for God? May he help you to be true to him, though the heavens should fall.

III. Saul's Failure.

Someone has said, "Not failure, but low aim is sin."

Not only may we be known by the company we keep, but also by the ideals of our lives. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." This was the pole-star to which he bound the ship of his life. Though the thunders rolled, the lightnings flashed and the breakers dashed upon the rocks, never a time did the prow of that ship strike a crag of disloyalty to God, nor a spray of moral turpitude sweep over its deck. Glorious indeed the faithful Christian life.

1. The first point in Saul's failure was a low standard, and the gauge of it was selfishness.

Self-determination is the shibboleth of this "advanced age" both for men and nations. It is being taught to our children from the one room rural school to the greatest university. They are being taught that there is no authority higher than their own wills, and that it is right to satisfy their desires regardless. In other words, they are to determine their own course of action. That was the first impact of Saul's life-boat against the rock upon which he was later completely wrecked. It was not what Samuel the man of God counseled; not what God himself commanded that determined his course of action, but what he wanted.

2. Following in the wake of selfishness was Saul's presumptuous egotism, which reached its climax in direct rebellion against God's command.

When Samuel delayed his arrival to offer sacrifices before the cam-

paign against the Amalekites, Saul laid his unholy hands to the execution of that sacred right. In later years of Hebrew history, recorded in II Chronicles 26:16-19, Uzziah, one of the otherwise great kings of Judah committed a similar crime in the temple, and was instantly smitten with leprosy which could be seen in his forehead. He thus became an outcast, and was denied burial in the tombs of the kings of Judah.

Presumptuous sins are among the most hateful in God's sight; and in America, they are now the most prevalent. Christianity is called superstition, the eighteenth Amendment to the Constitution of the United States by which the legalized saloon is prohibited, is dubbed a "damnable affliction," and the sacred right of matrimony instituted by our Heavenly Father, is said by H. G. Wells, of England, and others of his ilk, the "advanced thinkers of the age" if you please, to be a hindrance to the progress of the human race. No wonder the wrath of God will soon be revealed from heaven against those who hold the truth in unrighteousness.

Saul was commanded to exterminate the Amalekites and to destroy all their substance. But instead of obeying that command, he brought the king home alive, and the best of all the cattle. For that presumptuous act he lost his kingdom, and from him Samuel turned away forever, after having told him of his sin, in which speech he said, "Behold

to obey is better than sacrifice, and to hearken than the fat of rams." Forsaken by Samuel who died in a year or two, and left by the Holy Spirit, a few years later when Philistine war-clouds were gathering about him, and he was anxious to know the results of the issue, he went to the witch of Endor whom he had refused to kill as God had commanded, and with such all intercourse had been forbidden; and from her he sought to learn the future. To her and his surprise, God sent Samuel from the spirit world to tell Saul that he would be killed the next day. With despair in his heart he turned to the field of battle where he died by his own act, and where his sons were slain by the enemy.

Oh, what an end for one who began life with such promise. But those who flout God's promises, spurn his mercies and rebel against his commands must soon or later come to a like inglorious end. May God of Mercy forbid that any one who has heard me tonight should thus perish. Good night.

First Scout: "Why do the ships use knots instead of miles?"

Second Scout: "I suppose they want to keep the ocean tide."

"Ain't that cow got a lovely coat, Ted?"

"Yes, it's a Jersey."

"There, now! And I thought it was its skin!"

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 7: Aug. 14th.
The boils and the hail. Ex. 9:8-35.
Read carefully the Scripture passage, and write me the story.

Facts not found in the lesson.

We notice as we go along with the plagues that Aaron, Moses' brother, who was to be his spokesman, begins to drop out of the story. In the first three plagues, God says to Moses, "Say unto Aaron" (Ex. 7:19, and 8:5,6). In the 4th and 5th he spoke to Moses alone, and so it is with the 7th, the prediction of the great storm. "The Lord said unto Moses" (verse 22, Ex. 9). We are not told that Aaron did anything wrong, but perhaps he did not have the devoted spirit which moved Moses. At any rate, Moses is now able to be his own speaker.—Storms are very rare in Egypt, but a terrible one comes now. We can almost hear the peal of the thunder, the noise of the hailstones, thick as rain, and the explosion of the balls of fire. For a description of it, read Psalm 18:12,13 and Psalm 78:47,48, and Ps. 105:32.

My dear Children:

I thought I would write this letter while we were on the train, going to Colorado, but I got afraid the letter might not get to the paper in time, so I'm writing a few words the day before we start. Julia Frances and her mother are here, waiting for tomorrow, and our trunks were taken to Jackson this afternoon, so we really are going, we believe. I'm going pretty far away from you, but I'll be thinking of you often, and writing regularly every week. You must be good boys and girls, while I'm gone, and write to me, either in Jackson, care The Baptist Record, or direct to the address in Colorado I gave you last week. And don't forget Miss Byrd's Library, and the Orphanage, please, my dears. I am sending the check to the Orphanage for July, but lack something of having \$10. Perhaps this month we can give a little more than \$10.00. I hope so.

You will be glad to know that our friend, Donald, has been discharged from the Sanatorium as well, and is now at home. I saw him and his mother the other day, and had a pleasant talk with them. Goodbye, and look to hear from me from the "far west".

With much love,

Mrs. Lipsey.

Peoria, Miss., July 21, 1930.
Dear Mrs. Lipsey:

Will you admit a new comer to your Circle? We take The Baptist Record, and I enjoy reading the Children's Page. This is my first time to write. I am 10 years old; Sept. 21 is my birthday. I will be in the 5th grade next year. Mrs. Lipsey, I can't send any money this time, but will next time. Mrs. Lipsey, I have no mother and no sister or brother. I live with my grandmother. I have a daddy. I am lonesome. Mrs. Lipsey, Bernice Newman and Willena Stewart wrote to you. Bye-bye. Love from Nell Brabhan.

You must write to us, sometimes when you are lonesome, Nell. It is nice to be in a large family, but I am sure you have many friends.

Hazlehurst, Miss., July 29, 1930.
Dear Mrs. Lipsey and Children:

Just a word or two to you and the dear Circle. I guess the children are getting ready to start back to school but, dears, don't forget the Bible Study. Mrs. Lipsey, I am sending 25c, a tenth of my June eggs—10c for the Orphans and 15c for Miss Byrd's Books. I have vis-

ited the Orphans, nearly 22 years ago, and hope to go again soon. May God bless you and your good work. Very truly,

Miss Leta May Lupo.

You are showing us a good way to tithe, Miss Leta. I hope your hens are laying well this hot weather. Thank you so much for the money, which I have divided as you said.

My dear Mrs. Lipsey:

I have been thinking for a long time I'd write and ask if I could join your happy Circle. I am 9 years old and have just joined the G. A.'s. I have gone to the Sunbeams so long it seems strange to go anywhere else. I am so anxious to send something for the orphans, also for Miss Juanita's books. I enclose \$1.00: please let 50c go to the orphans and 50c for the books.

With best wishes,

Jane Carol Anding,
Flora, Mississippi.

Thank you, Jane Carol, for your letter and your help. I am not surprised to get something from you, knowing your father and mother as I do. You are obeying the scripture which says, "To do good and to communicate forget not, for with such sacrifices God is well pleased."

Enterprise, Miss., Aug. 5, 1930.
My dear Mrs. Lipsey:

I guess you'll be surprised to hear from an old member. I wrote you a long time ago. Next year I will be in the 7th grade. My teachers will be Mr. D. Z. Young and Miss Evelyn Hearn, I think. I will be glad when school begins. I have been going in swimming lots this summer. I know the other girls and boys of the Circle have too. It is hot here today, but I think it is pleasant. I am 12 years of age. I go to Sunday School, church, and B. Y. P. U. I am President of the Intermediate B. Y. P. U. My teacher in B. Y. P. U. and Sunday School is Mrs. H. C. Dear. Our pastor's name is Rev. Hendricks. I like him very much. Well, Mrs. Lipsey, I will close. With love,

Quin Nell Bryan.

P. S.—Next time I will send some money for orphans or Miss Byrd's books.

Glad to have you back again, Quin Nell. Don't wait so long next time. Just now I am escaping from the heat a little by fleeing to the foot of the Rocky Mountains, and enjoying a visit to my oldest son and his wife in Colorado Springs. Wish I could share the cool nights with you all.

Grenada, Miss., Aug. 6, 1930.

Dear Mrs. Lipsey:

We had a Missionary Service in our Primary Department Sunday. The children were very much interested in Miss Byrd. She has visited in our department, and they voted to send you \$1.00, 50 cents to go to Miss Byrd's books, and 50 cents for the Orphanage. We use our birthday offerings for the things that our children are interested in each quarter. Do hope the fund will grow and soon the books can go to Miss Byrd. Your friend,

Mrs. R. Pressgrove.

From Primary Department of 1st Baptist Church.

Dear Mrs. Pressgrove, you are certainly training these young people in the way they should go. And when they are old they will not depart from it. It is well that they are interested in those that are near and those that are afar off. It may be that some of them will be honored of the Lord to become missionaries.

Clinton, Miss., Aug. 4, 1930.

Dear Mrs. Lipsey:

I just received your letter. I have been thinking for some time I would write. I have been keeping up with the Bible readings all along. I am sending 50c to the Library fund. I enjoyed the two weeks of Bible Study that I had with you in the Daily Vacation Bible School. I hope you enjoy your visit to Colorado Springs. Your friend,

Evelyn Sandidge.

Dear Evelyn, you are always thoughtful and helpful. I think you must find joy in singing that song, "Help somebody today". And this will help. I am enjoying my vacation trip, and have with me one of the members of the Children's Circle, Julia Frances. She is having a great time.

PURVIS

We have moved into our new home at Purvis, and have begun our work here. The people have very graciously received us into their midst. Yesterday we held our first services, and had a very large attendance morning and evening. Saturday night we had about twenty-five callers. They came unexpectedly, and loaded the dining table with good things to eat. Please pray for us that our work here may be successful.

August 1st we closed our meeting at Hickory Grove, Hattiesburg. Brother A. L. O'Brian did the preaching and we had three additions by baptism.

August 8th we closed our meeting at Oral. We had Brother B. C. Land of Quitman with us. There were seven additions by letter.

Fraternally,

—D. A. Hogan.

MORRIS CHAPEL

It was our great pleasure to have Rev. B. W. Walker of Shaw, Miss., with us for nine days in our meeting at Morris Chapel. He brought great messages each day, and many returned to Bethel.

The singing and music were rendered by our local talent.

The attendance was the best the church has ever had. We have a seating capacity for 450 people, and

we were unable to seat the people at the night services, most of the time.

The visible results of the meeting were 45 for baptism and 21 by letter. I baptized 43 yesterday and have 2 more to baptize later.

—A. L. McKnight, Pastor.

PUCKETT AND GALLMAN

Some days back I had a fine week with the saints of Puckett in a revival. They are making real progress under the leadership of Pastor D. J. Miley as evidenced by the fact that they are going to half-time in September, and we had by far the largest crowds of the last three years in which time I have been with them. A prayer meeting has been going since our revival last year and Brother Miley is pleased in the work. The pastor and folks were splendid to us and it was fine to work with them and see results.

Last week we were with Pastor M. J. Derrick and his folks of Gallman. Brother Derrick has held some of the leading pastorates in the state and so has had a real part along with others in the progress of Kingdom work here. Crowds were splendid, two prayer meetings preceded each service and the dinner tables here as elsewhere gave no evidence of hard times. Mrs. Derrick is wonderful in the work as wife to the pastor. Brother Talkington had led in a great meeting last year and evangelistic opportunities outside the church were unusually lean, so we preached nearly altogether to the membership and saw a great many rededicate themselves in the last service.

I would like to see someone who has been holding lots of meetings compare the general spirit with previous years.

Wishing you all good things in Christ, I am

Yours in His service,

—D. A. (Scotchie) McCall,
Griffith Memorial, Jackson.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Roundaway B. Y. P. U.

We are indebted to Mr. Lawson Jenkins for a good report of the Roundaway B. Y. P. U. They have been doing good work all along and for this new term have elected the following officers: President, Hugh Taff McDoe; Vice-President, Beatrice Skien; B. R. L., William Shepard; Secretary, Myrtle Seymore; Group Captains, Irene McWhorter and Elvie Mullins. The union had Mr. Thigpen of Shaw to talk to them on the evening of August 3rd. We are glad to get this good report and congratulate the union on its splendid work.

This is a mighty good month to get that Associational B. Y. P. U. organized. We still have several associations that are not organized but few in comparison. A good plan is for any one person who is interested to get the cooperation of his own church and invite representatives from every church in the association to come to your church some Sunday afternoon. At this meeting the one who called the meeting will preside and have an open conference on the need of an Associational B. Y. P. U., have a map on the blackboard showing the location of every church in the association, check the ones that have a B. Y. P. U., divide the association into several districts, elect a president, secretary, vice-president, Junior-Intermediate leader, chorister, pianist and leader for each district. Set a time for the first regular meeting with program. Let the president and group leaders be the program committee. Write the State B. Y. P. U. Department for suggested programs or use the ones suggested in the B. Y. P. U. Magazine. Then report your action to your State B. Y. P. U. Secretary. WHY not do this this month? We will help you if you feel the need of help.

And Here Are Two New Ones

Mr. T. W. Wade, Vice-President of the Simpson County Associational B. Y. P. U., an active and efficient officer, reports two new B. Y. P. U.'s for their association—Dry Creek and Beulah. These two churches have the possibilities of some of the best B. Y. P. U. work anywhere and we look forward to having some mighty good reports from them. Mr. Ellis Steward was elected president of the Dry Creek union and Bartley Moulder president of Beulah union. The Dry Creek union plans to have a study course right away and perhaps by the time you read this they will have had their course. Mr. Wade is to teach them the Manual. This is the best way to get started off just right. Congratulations, Dry Creek and Beulah.

Now How Is This For a Good Record?

A week or two ago we published the names of those who belonged on the Honor Roll of the Junior B. Y.

P. U. of Kosciusko and through an error the name of the highest grade member was omitted. Helen Kelly, McCool, had a record for the quarter of 100% with the exception of being just a tiny bit late one Sunday and this was caused by a PUNCTURE. Some unions would perhaps have given that point, but this union deals honestly with its members and credit is only given for actual facts. But this being late was not Helen Kelly's fault and her grade would be 100% and I would put a mighty little "minus" mark after her name. We are sorry her name was left off last week, but had it not been we would not have had a chance to speak of her as the highest grade member of this splendid union.

District Two Officers Promote Progressive Program

The following is a letter that the president and secretary jointly have gotten out to the B. Y. P. U. directors of their district. Letters to individual unions, pastors and Associational B. Y. P. U. presidents are also a part of the progressive program:

Dear Director:

As you and your good people saw fit to select us to the high offices of President and Secretary of B. Y. P. U. District Number Two, we feel like you would not mind helping us to make this a banner year for District Two by just putting out a "Heaps of B. Y. P. U. Pep."

We are counting on you to push your Unions up to the top notch as we have heard so much of your good work and know if you will pray and work for the Training Service of the church of tomorrow you will succeed as you always do and we will be watching and listening to see just how much you will do. Anyway write us so that we may have your letter for our files to carry to the Convention at Indianola, Mississippi, next June, for we intend to read some of these and it might be that your letter would inspire some one to get busy and do some real work in the B. Y. P. U.

Will you organize another Union in your Church and after that go out and help some other church get its Unions going, for we are sure that you have already got your Associational B. Y. P. U. functioning.

Will you resolve—

To work To watch To read
To save To think To plan
To sing To look To do
To give To hear To grow
To laugh To act To thrive
To help To heed To earn
To play (But not All set
To live To fear) Let's go

BYP
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Thanking you in advance for your cooperation in the work for the B. Y. P. U. of the Second District and expecting to hear from you, for one

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PRESIDENT MILTON G. EVANS, D.D., LL.D.,
Chester, Pa.

of us will probably visit you before the Convention in June, we are
Yours in service,
R. E. Denman, District President.
Mae Sheley, District Secretary.

MEETING AT UTICA

With the evening service of August 3, we closed one of, if not the best, meetings that Utica has ever known. The attendance surpassed by far anything we have known. The preaching was done by Rev. A. N. Porter of Waco, Texas. Porter is now Mexican pastor in Waco, co-operating with the American churches of the city. He also does work among the Mexicans in the regions about Waco. He was Missionary to Mexico for a number of years, afterward at Alamogordo, N. M., where he was pastor for both American and Mexican churches. We felt that we needed a man to preach for us whose spirituality would impress itself on everyone, and who would bring us messages suited to our needs. Never have we known of such a need being so thoroughly met. There were five added by letter and eight for baptism. There are others who will come as result from the meeting. The singing was led by Rev. H. I. Rushing, "one of our own members, and could not have been more satisfactory. We bless the Lord for His work among us, and see splendid results from his leadership of song service from week to week. The spiritual is more nearly in the ascendancy at Utica than ever, and we are happy in the work.

—Owen Williams, Pastor.

THE HICKORY FLAT MEETING

Hickory Flat Baptists have just closed one of the greatest revivals in years. The Rev. Henry G. West, pastor of the church, did his own preaching, and Mr. D. I. Weatherly of Pontotoc led the song service. There were nine additions to the church, eight by experience and baptism and one by letter.

Besides these additions to the church our church has been greatly stimulated in the Christian faith. Bro. West did some wonderful preaching. He preached with that old time power that is so characteristic to a God-led servant. Bro. Weatherly greatly aided in leading the song service.

Good crowds attended the services, and at night the large auditorium was filled to overflowing.

Hickory Flat Baptists are very appreciative of their pastor. Despite the financial depression just now, a good sum was paid both the pastor and song director.

The apparent need, expressed by a score of the members of the church, was, that the meeting should have continued for at least another week. But owing to future engagements of the pastor it was impossible to proceed longer now. An effort will be made another year to hold a two weeks meeting.

—W. F. Coleman.

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M. P. L. BERRY, President, Clinton, Miss.

HARD WORK THE SECRET OF SUCCESS

By J. Ramsay MacDonald
Prime Minister of Britain

(This article was written before Ramsay MacDonald became Britain's prime minister for the second time.)

I have been asked if I would whisper in the ear of a young man about to launch himself upon the uncertain tides of life a few words of what seems to me good counsel, and I do so with pleasure.

My pupil is supposed to be one who has no connections who can help him, and no possessions except a keen mind, honesty, and good health. He is looking out upon a vague and misty future and he is to go forth alone.

The first thing I say to him is: Make up your mind for hard and concentrated work. Never be satisfied with the tolerable, but always strive for the best.

Beware, however, that healthy ambition does not degenerate into self-seeking and pushing. There is a rule in golf that holds good for the whole of life. Don't press. Play an easy game, and always see that it is the game, upright and honorable.

Missing the Mind's Riches

Do your level best. Get your heart into your work whatever it may be, for work without heart is dead. You may have grievances, but never allow them to lower the standard of your work. If a time comes when you have to assert your rights, the strongest ground upon which you can stand is a claim that you have done your duty.

Discipline yourself to drudgery, for by that you may gain a mastery both over yourself and the world.

Success depends on being able to do things you don't like far more than on being lucky in finding things that you do like. The man who can do only what he likes has narrowed his path to achievement to the breadth of a rabbit run.

And yet—how all good counsel keeps turning its watchful eye to right and to left—you must not dissipate your energy and your time. Martial has well said that "he who lives everywhere, lives nowhere." A man should do well the work which he has to do, and train himself so that, if need be, he can do other things as well. If you find yourself in business or one of the professions, master it thoroughly and don't be content till you know it from A to Z; but if you live in it alone, you will die before you know what the riches of life are.

Moments Opportunity

A mind educated on shallow things withers rapidly. You must beware lest, in trying to acquire knowledge, you only collect information of immediate utility.

Your mind is like a garden: its beauties depend on the soil.

Large success in life will draw heavily upon reserve resources—on a great variety of resources. The specialized ability upon which you will have to depend for your living, and which will decide what your road through life is to be, will constantly seek nourishment from ca-

pacities other than itself if your success is to be in life and not only in business.

Therefore, in your preparation be liberal. I feel sympathy, but can find no justification, for the plea that you have no time for a liberal training, that your working hours are too long, or that you are too tired. Of course, I assume good health. Physical exercise you must not neglect. I think it was Smiles who said that success in life depends on health more than people imagine.

Everyone can make enough leisure to pursue culture. The odd moment is the most precious opportunity of life. It comes with so little sounding of trumpets that most people let it pass and never know that it existed. A friend of mine tells me that in one year, between New Year's Day and Christmas Day he committed to memory, whilst shaving, long passages from Shakespeare which have been a never-failing delight to him ever since. Others using the same occasion have mastered the grammar of foreign languages; others, the wisest and most beautiful verses in Holy Writ.

That Precious Half Hour

More men have wrecked their lives by being careless of time than by being careless of money. I find the best time of all is the half hour before going to bed, or the half hour after getting into bed. Then the world has already gone to rest and has left me alone.

You must make leisure and use it well. Think of it, one half-hour a day for a year is 15 days of 24 hours each for you to gather in stores of liberal mental riches. Forty-five days of eight hours each added every year to your effective working life!

And though used in this way it is still leisure; it is enjoyment; it is refreshing; it is happiness. If you insist upon the thought, it is useful. It means that you will have a chance of ripening.

During these leisure hours, employed for broadening and enriching your mind so that it may be both an efficient possession and an abiding comfort to you, do not forget that the grand masters and their works are few. That has always been the joy of poor students and the delight of all educationalists.

So much for the habits of mind which are good for life. In forming them companions play a large part. If you think of nothing but the discipline of which I have been hitherto writing, you will be a poor creature without grace, and in the end will have pulled up everything from your heart but the unpardonable vice of self-seeking.

I assume that you are a human being who enjoys life and its lusty vitalities, its play and gaiety, its rhythm and color. That being so, you will agree with the wise words of Bacon that "friendship maketh indeed a fair day in the affections from storm and tempests, but it maketh daylight in the understanding out of darkness and confusion of thoughts."

But be careful in choosing your companions. The only hint I give

you regarding that is to go in search of them where you yourself find the most congenial atmosphere. The good companion may be very different in qualities and interests from yourself, but he must flourish in the same air and feel warmth in the same sun.

When the time comes for you to go out into life, master mariner of I do not know if it is well that you should set your port definitely before you. That depends upon yourself and your circumstances.

Fortune, luck, call it what you will, undoubtedly plays a great part in life. The whole of your life may depend upon whether you happen to turn one day on leaving your door to the right hand or to the left. How it works I do not know.

Only this I can say: An honest and worthy man without the instinct to seize Opportunity's skirt, even though it appear threadbare, will miss it, whilst one with that instinct will not let her go by. And all this preparation for your voyaging of which I have been writing awakens that instinct and gives the mind that sensitive alacrity.

Courage Wins

Do not be mistaken. This is not the act of a designing and a calculating will or of a watchful ambition. That misses the mark. But it is the portion of one whose youth has been a preparation for manhood. Life is not forced by those who have schemed for it; it is possessed by those who have prepared for it.

You may have terrible trials and discouragements, but everyone who has gone through the stormy years of youth and come out on the calmer and sunnier hill slopes beyond agrees upon some encouraging things.

The man who is troubled with forethought—for it is a troublesome thing—who enters upon nothing without seeing its black possibilities as well as its light ones, who is prepared for the worst as well as the best, but who has courage to go on, rarely fails.

Then, a failure is rarely so bad the day after as it seems to be when it is upon you. You can put up with far more than you think you can, if you have to do it. Never be afraid to face the worst possible, because, when you find that it is not so bad as you thought, your courage is strengthened by hope; whereas he who goes lightly on without counting costs is discouraged even by success. One runs a great risk by putting these things in print. When read, they seem to be a code of Standing Orders for Life. Life has no Standing Orders.

Perhaps the best way to put this is: "Men may have counsellors who influence them; they cannot have craftsmen who make them."

Bear this always in mind. Remember also that the moral and spiritual qualities of grace, of generosity, of loyalty, of friendship, of consideration for others, of singleness of purpose must accompany all abilities and skilfulness if success is to bring comfort and place a man where honor and regard and thankfulness come to him as his reward.—Commercial Appeal.

JOHN D. ROCKEFELLER

During his lifetime John D. Rockefeller has given away more than \$750,000,000. Today he is the greatest philanthropist on record.

Mr. Rockefeller's story is the old theme of a struggle from small beginnings to mighty accomplishments. The home into which he was born was one of the poorest in the neighborhood. Says a recent biographer: "The farmhouse was one of the most dilapidated imaginable—its roof full of holes, so that the Rockefellers could lie in their beds and gaze up at the stars." That is a parable: keep your eye on the boy who looks at the stars!

As a lad young Rockefeller worked for farmers in the community from twelve to fourteen hours a day for the full amount of twenty-five cents! So conscientious was he about doing his work well, we are told, and so much slower did he work than other boys the farmers accused him of being lazy. They failed to appreciate the forethought and systematic planning that preceded even the most insignificant task.

When John D. Rockefeller was still young his parents moved from their small farm at Richford, New York, to Cleveland, Ohio. Here the boy who had gazed at the stars procured a position as office boy with a firm named Hewitt and Tuttle, at a salary between two and three dollars a week. But when he was not on duty he was occupied with loftier thoughts than an office boy has under most circumstances. He was searching most diligently for some idea that would put him in position to make a place for himself in the world of his dreams.

Meanwhile the aspiring office boy made most of the opportunities that were already his. He learned a lesson that was to be a determining factor in his later career. It was a lesson in practical economy—how to save and spend money. An old account book shows that he was systematic in keeping the records both of his earnings and of his gifts. Perhaps the farmers who complained of his slowness would have thought that these records were a waste of time!

The next step in Mr. Rockefeller's career was a position as a bookkeeper at a salary of \$1,000 a year. Mr. Williams, his employer, characterized him as a "quiet, studious, industrious young man, of great energy and keen perception." All this was quite true, especially his keen perception, which was soon to manifest itself in a big way. The pioneers of the oil industry were already at work in that section. Was oil the "big idea" that Rockefeller had been looking for? Perhaps it was, and he began studiously to learn all he could about oil. As soon as he had mastered all the facts available in regard to locating, tapping, shipping, and marketing, he proposed a partnership with Mr. Williams. An agreement was made and the work was started.

Success was instant. Oil was found in the earth under Mr. Williams's cellar. The success was too pronounced for the oil completely ruined the house and no doubt had much to do in determining the dis-

solution of the partnership. But Mr. Rockefeller went on alone, and for thirty years he worked ten hours a day six days a week to earn the title of Oil King. There were no holidays, no vacations to speak of, nothing but persistent hard work. He learned that giving money away wisely was as hard as earning it. He studied both with the same passion. He has succeeded well in both, as thousands of admirers are happy to recognize. He justly merits the appellation as "America's most wonderful old man."

—Jno. C. Slemph, in Watchman-Examiner.

A MONTH'S WORK

Notices have been in the Record occasionally as to the work of the Evangelist; but it occurred to me that you might appreciate a summary of a month's work.

The records of June 25-July 25 inclusive show fifty-six sermons preached, two addresses made, some twenty children's services conducted and The Baptist Record placed in fifty-five homes.

In addition to the above, I led the singing in about half the services held during the month. Only twenty-three people were added to the churches in which we worked during the month; but it needs to be remembered that most of the churches served were small and in none of them was there much opportunity for an ingathering. Much other good was accomplished. Besides four days at the close of the meeting with Bowen Memorial Church, we worked with Fort Bayou, Hermnauville, First Church, Moss Point, and McCool. The weather and preaching were rather hard on the people but neither hurt the Evangelist. I have been in two meetings since I sent in the last report and have enough meetings booked ahead to keep me busy till the first Sunday in September. I go to Swiftdown for a meeting beginning on Thursday before the fourth Sunday in September. This will give me a few days rest and then time for another meeting between the first Sunday in September and the meeting at Swiftdown. Should any pastor or worker discover a place where the Convention Board Evangelist might serve to advantage about that time, please get him in touch with the situation.

Rejoicing in the privilege of service and pleading for your prayers that I may serve to the best advantage, I am

—Bryan Simmons,
P. O. Box No. 520, Jackson, Miss.

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MISS MAGGIE MAE LEGETT, MISSISSIPPI WOMAN'S COLLEGE, WINS STATE PRIZE IN ESSAY CONTEST

Frank H. Leavell, Secretary,
Department Southern Baptist Student Work

The annual Prize Essay Contest among the college students of the South has just been completed. The decision of the judges is given below.

This is the third year that this contest has been promoted. Each year a subject vital to the Christian faith, religious life, denominational history or spiritual development has been assigned. It is open to all Baptist college students of senior and junior colleges throughout the South.

Winners of State and Southwide Prizes

First Prize
North Carolina—W. Herschel Ford, Wake Forest College. (Total \$250.)

Second Prize
Texas—Miss Grace Durham, Baylor University, Waco. (Total \$200.)

State Prizes
Florida—Miss Ida Townsend, F. S. C. W., Tallahassee.

Georgia—Miss Lois Combs, Agnes Scott College, Decatur.

Louisiana—Joe Ferguson, La. State Univ., Baton Rouge.

Mississippi—Miss Maggie Mae Legett, Miss. Woman's College, Hattiesburg.

Missouri—Fred Kendall, William Jewell College, Liberty.

New Mexico—Miss Elizabeth Anne Alexander, Montezuma College, Montezuma.

Oklahoma—Miss Eva May Strickland, Okla. Baptist Univ., Shawnee.

South Carolina—Miss Martha A. Lavender, Greenville Woman's College, Greenville.

Tennessee—E. G. Stephenson, Union University, Jackson.

The subject for the contest was THE PRECEPTS AND PRINCIPLES OF THE CHRISTIAN LIFE as portrayed by John Bunyan in Pilgrim's Progress, Grace Abounding and Holy War.

All papers were entered first in a state contest. The winning paper from each state was then entered in the Southwide contest with the results given above.

The paper winning the first prize will be printed in pamphlet form for general distribution.

CURTAINS

Mrs. Spider worked so hard, I think she sewed all night, For in the corner of our yard She hung a curtain bright, Of lace so soft with silver thread, That shines there in the sun, She must be very tired today, After all she's done.

Bobby (reading aloud): "John appeared presently in immaculate evening dress. What does immaculate mean?"

Eight-year-old Sister: "No gravy pots on it."

"I hear Jones, the sea captain, is hard luck. He married a girl d she ran away from him." "Yes, he took her for a mate, but he was a skipper."

SPARK PLUGS

(R. L. Davidson)

The class yell of the school of experience is "Ouch."

No nation can long endure half drivers and half dodgers.

The best way to get along with the colored races is to treat them white.

We can truthfully refer to our auto accidents as our pumper crop.

Senator Borah has a positive genius for standing alone without being lonesome.

Always park along side of a new and shiny car. It will back out without scratching yours.

Teaching the saxophone by mail should either improve the execution of players or hasten it.

America developed few voices fit for grand opera until hog-calling contests became general.

Whichever side of whatever question a respectable man gets on he always finds some people there he wishes were on the other side.

If the United States Senate would use its eyes and nose more and its mouth less it would serve its country more acceptably.

If our Congressmen should vote as they drink a lot of them could be sent to the penitentiary for plural voting.

Some observing people hesitate to admit that the human race descended from the anthropoid ape for the reason that there isn't enough difference as yet to call it a descent.

This is one of times when, if Mary's little lamb follows her into the street, it is likely to become a mere mutton chop before it can wink its anxious eyes or jerk its little tail twice.

It is said that many a child nowadays can read better than a grown up man of thirty years ago. We have often wondered where some of these daily newspapers got their huge circulation.

RESOLUTIONS

Whereas, Rev. W. H. Morgan has resigned the pastorate of the First Baptist Church of Hartsville, S. C., to accept a call to the pastorate of the First Baptist Church of Vicksburg, Miss., therefore, be it resolved,

1. That we, the members of the Ministers' Conference of the Welsh Neck Association, do most seriously regret his departure from our midst, and the loss of his sweet spirit, congenial fellowship and wise counsel.

2. That we commend him most heartily to the fellowship of the Vicksburg saints and of the brotherhood of Mississippi, as a brother beloved, a wise leader in denominational affairs, and a faithful preacher of the Gospel.

May the Lord's richest blessings be upon him and his work for the Master in his new field of labor.

Done by Order of the Welsh Neck Ministers' Conference in session at Darlington, S. C., July 7, 1930.

—Committee, A. P. Turner.
M. R. Osborne.

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Motto: Work Wins

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CAN WE EXPECT A REVIVAL?

(Editorial from The Globe, Toronto, Canada, Jan. 22, 1930.)

There was once a man who believed a revival was needed. He stood high in the court of the greatest empire of his day, Persia. He was a Hebrew, and had learned that the walls of God's city Jerusalem were broken down, the gates burned with fire, and the Jews who had returned there from the Babylonian captivity in great affliction and reproach. He believed in God, and he loved his people. The story of what followed is told in the book of Nehemiah. Nehemiah, cupbearer to King Artaxerxes, was the man who dared to hope for a revival. Nothing could have seemed less likely just then. But it came, in the face of deadness, discouragement, and attacks of the most determined and desperate sort.

If there was to be a spiritual revival of God's people Israel, there must be a revival of wall-building also, so that Jerusalem might be honorable instead of a public dishonor in the land. Nehemiah was both spiritual and practical—neither of these can really exist without the other. After he had secured the royal authority for his work in Jerusalem, and systematic plans for rebuilding the wall of the Holy City had begun, an enemy made an attack upon the movement. Sanballat, an influential Samaritan, prompted perhaps by political motives, ridiculed Nehemiah and his fellow-workers. "What do these feeble Jews?" he exclaimed. "Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?" Another enemy allied with Sanballat predicted with sarcasm: "Even that which they build, if a fox go up, he shall even break down their stone wall."

But Nehemiah's work went straight forward; the walls of Jerusalem were rebuilt; and one of the great revivals of history followed as God's people turned to the reading of His Word and the doing of His will.

Here is a lesson in revival that God's people need to take to heart today, when revival is sorely needed again. Revivals usually come to pass in the face of intense opposition, and in times of great darkness and declension. No intelligent observer can doubt that we are in such times today. Determined attacks are being made on the Word of God and the Gospel of Jesus Christ and the true Christian faith. Immorality is on every hand. Open atheism flourishes. Materialism grips the hearts of men. All these conditions make a call to revival.

Nehemiah's first move toward revival was significant. When he learned of the dire distress of the people of Jerusalem, he said: "I sat down and wept, and mourned certain days, and fasted, and prayed before the God of Heaven."

His very prayer was the sure pathway to revival. It began with worship of God "that keepeth covenant and mercy for them that love Him and observe His commandments"; and at once it went on to confession of sin. Then Nehemiah

boldly reminded God of the divine promise to forgive and to restore if confession was made. God heard and honored that prayer.

Revival has never come in any other way; but it has come, over and over again in times of darkness and need, in just that way. There is a passage of Scripture that may well be used in prayer for revival today: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The enemy is coming in like a flood today, not only in Soviet Russia, not only in war-torn China, but also in every favored land where Christianity is a glorious reality—and where also the working of the powers of evil is a dread reality.

Not only are there plenty of dark signs that a revival is needed; there are also many bright signs of its coming. For almost a score of years many individuals and groups of Christian people have been praying persistently for revival. The Great Commission Prayer League of Chicago has been used of God to stir up people to prevailing prayer. At its world-wide call many Watch-Night meetings of prayer for revival were held as the old year died and the new year was born. Those who are in touch with the prayer life of the Church are continually receiving news of intense, persistent prayer in Europe, in Asia, in Canada and the United States, in South America, in Africa, that God's people are pleading for a Heaven-born, Heaven-sent revival.

In parts of the world where, humanly speaking, there is reason for the greatest discouragement, there are also brightest signs of coming revival. Russia is one of these parts. In spite of—or shall we say because of?—the devilish and official activity against all true religious life, and indeed against God Himself and His only Son, heart-hungry people are turning to God in their tragic need and are finding salvation through Christ as Saviour. Revivals have broken out in various parts of China since—and because of—the political turmoil and tragedy of that land. The Jews everywhere are showing a readiness to consider the Messianic claims of Christ such as they have never manifested since they cried out to Pilate, "Crucify Him."

The distribution of the life-giving Word of God is going on in a way known to no other literature. China was sown with a million Testaments not long ago, and now the Million Testaments Campaign for Latin-American Lands is under way. The various Bible societies in a recent twelve months circulated 36,500,000 copies of the Scriptures, which means an average of about 70 per minute night and day. The Canadian Sunday School Mission, of Winnipeg, is doing a revival work by its campaign for the children, as is the Canadian Christian Crusade in meeting the attacks of atheism.

Yes, we can expect a revival. But our expectation must be from God: only He can send it.

GRAND PRAIRIE, TEXAS

On Sunday evening, August 3rd,

the First Baptist Church of Grand Prairie, Texas, closed what the older members of the church say was the greatest revival the town has ever seen. The meeting began on July 13th and was to have closed on the 27th, but on that day the tide was so high that the people requested that services continue. The results of the three weeks effort were: 76 additions to the church, 50 of whom were for baptism; three other conversions; a large number of reclamations and a deepening of the spiritual life of the church and community. The services were held under a large tent owned by the Dallas County Association. The singing was led by Mr. E. L. Carnett of the Southwestern Seminary for the first two weeks, after which he left for another engagement. Mr. H. U. Johnson, leader of the church choir, had charge of the music the last week. The church had engaged Rev. W. H. Joyner of the State Evangelistic Staff to do the preaching, but he was prevented from coming because of injuries received in a bus accident. In his absence the pastor, Rev. H. H. Hargrove, did the preaching. The members of the church cooperated beautifully and effectively by praying, visiting and doing personal work. It was truly a church revival. God graciously blessed the church with the presence of His Holy Spirit in the services. To Him be the glory and honor and praise. His mercy endureth forever.

LEAKESVILLE D. V. B. S.

The Daily Vacation Bible School, under the direction of the Woman's Missionary Society, closed a five-day session this morning. The total enrollment reached 100. The older boys enjoyed their hard work under the direction of Prof. A. L. Anthony, who is the director of the Smith-Hughes work for the local high school. The girls completed 40 tray covers for a hospital, at San Antonio, Texas. Health booklets and posters were made by the little folks. Miss Lottie McCoy, of Louisville, Ky., conducted the Inspirational services, and the pastor, Rev. W. C. McGill, attended Monday morning, and conducted the Devotion, at that time. Mrs. A. Graham was chairman of a refreshment committee which served punch and cakes, on the beautiful lawn of the church, and the children went away with their badges, caps and banners, representative of the various organizations of the church. The ladies hope to make this an annual affair and expect to continue two weeks next year, instead of one.

—Mrs. Arthur Turner.

FOUR MEETINGS

My four last meetings in the month of July were as follows:

First Sunday at Beulah, Simpson County; preaching by Brother J. W. Hudson. Meeting lasted seven days; church greatly revived; 12 members received, 6 by letter, 6 for baptism.

Second Sunday our meeting at Line Creek, Scott County. Preaching by A. H. Miller; large crowds; old time revival; 4 by letter, 3 baptized. Brother Miller was asked to come back next year.

Third Sunday at White Oak; S. V. Gullett doing the preaching from Monday till Friday; many saying the best meeting in many years. Brother Gullett was asked to come back next year. Nineteen accessions to the church, 11 for baptism, 8 by letter.

Fourth Sunday at Beulah, Polkville. Preaching by R. A. Eddleman; great interest and large crowds; great revival; 21 accessions to the church; 13 baptized, 8 by letter.

I have baptized 7 at Pine Grove since our meeting.

—D. W. Moulder.

HEALING HUMANITY'S HURT

A True Hospital Story

Our report for the month of June is as follows:

| | |
|----------------------|-----------|
| Patients | 744 |
| Days of Service | 3,864 |
| Days of Free Service | 258 |
| Days of Part Free | 490 |
| Income: | |
| Charity gifts | \$ 235.71 |
| Cooperative Program | 1,610.43 |
| Operation | 29,611.85 |

\$31,457.99

Expenses:

| | |
|-------------------------------|-----------|
| Operation, including free | 24,020.91 |
| Improvements and Replacements | 1,853.90 |
| New Equipment | 485.82 |
| | 26,360.63 |
| Paid on Debt | 1,666.67 |
| Paid Interest | 2,222.92 |

30,250.22

Surplus for June \$ 1,207.77

It will be seen that our receipts from the Cooperative Program were not enough to pay interest on the capital debt.

We appeal to the denomination for a more liberal support of the Cooperative Program, and thus to help all the causes.

A Dollar Will Help SOUTHERN BAPTIST HOSPITAL New Orleans, Louisiana

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